

Liturgy's Vindicated
BY THE
DISSENTERS:

Or, the Lawfulness of
Forms of Prayer and Liturgies;

PROVED

From the very Texts of Scripture
urged against them, by *John Bun-*
yan and the *Dissenters*.

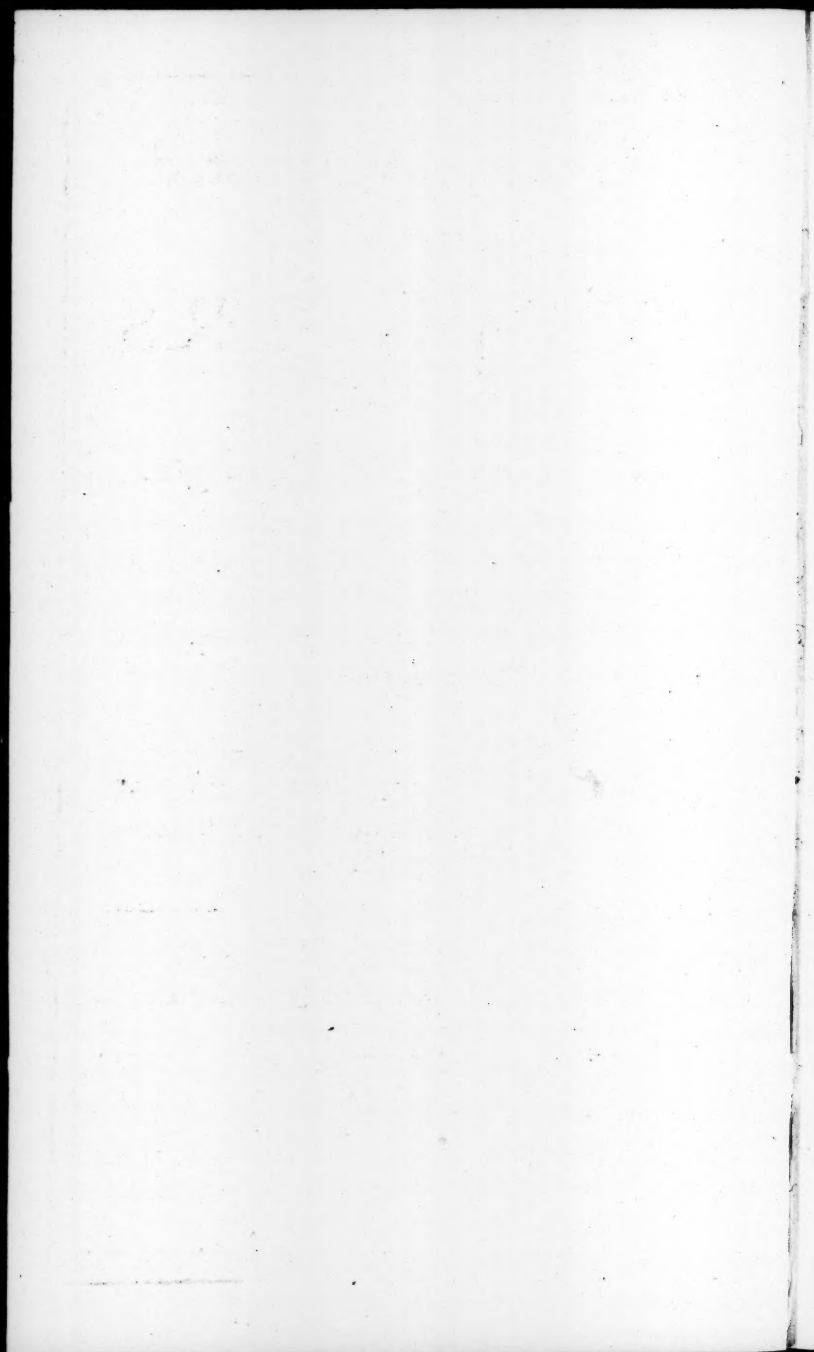
[Charles Wesley]

By the Author of the *Religious Conference*
between a Minister and his Parishioner,
about *Infant Baptism*.

2 Pet. 3. 16. — *In which are somethings hard to
be understood, which they that are unlearned and un-*
stable wrest, as they do also the other Scriptures, to
their own Destruction.

L O N D O N.

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T H E

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T H E

THE
PREFACE
TO THE
READER.

BEing sensible, that some Men will censure, me for entering the Lists with such a Combatant, where it will be no Credit to Conquer, but a mighty Disgrace to be overcome, I think my self obliged to give this Account of the Undertaking, to reconcile the Reader, to what
what

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what I have hereafter Written, least otherwise, looking only on the Title-Page, he should grow Angry, and Impatient, and throw away the Book.

The Discourse I here Answer, was sent me from an Anabaptist of my Parish, and (as I have reason to believe) by the Order and Direction, of one of their Teachers, as a choice Piece, which might take me off from the use of the Common Prayer Book (whose Morning and Evening Service, I wish were constantly offer'd up entire in all other Families as well as mine, when it cannot be perform'd in Publick, and I am confident, they will receive no little Comfort and Satisfaction

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tisfaction *in so doing*) but having read it over, I found so much Railing, Wrestling, and Mis-applying of Scripture, *almost in every Page,* and so little Reason and Truth in any thing he said; I once thought his reviling, impertinent Discourse unworthy of any other Answer, but what the Archangel returned to Satan, Jud. 9. The Lord rebuke thee, Bunyan: But when I considered the high Value the whole Party set upon such slight scurrilous Pamphlets; how this was Bequeathed as a Legacy, by the last Will and Testament of one of them, to a surviving Friend, to convince the World, That whether Living or Dying, they have no Charity for us; and how they

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they are contented, that themselves and subtle Books, should be let alone, to Creep into Houses, and lead silly Women, (I may add Men too) Captive, (who are sooner caught and seduc'd, with crafty and incoherent Reasoning, than with close and sound Arguments) and when they have gain'd them for Profelytes, and drawn them into the wild Mazes of their numerous Errors, 'tis very hard to reduce and bring them back into the way of Truth: On all these Accounts, I judg'd it needful to wipe off the foul Aspersions he casts on our Common Prayer Book, and all that use it, and to Examine and Confute his Pretences to Pray by the Spirit, as St. Paul did;

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did; which I have done in the ensuing Treatise, wherein I have shewn, the Vanity and Sophistry of all his Arguments for himself, and against us, especially those that are fetcht from Scripture, and returned them with their genuine Force, upon his own Head; I have there also Proved, that the Spirit does not now Invent and Dictate the very Words of our Prayers, as they pretend he does, tho' all their Pretences of this Nature, are meer Cant, and a Device how to please Men more than God, for Almighty God, who is the same Yesterday, to Day, and for Ever, is not delighted with Novelty, Variety, and change of Words; and therefore our Lord Jesus, in
his

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*his last Agony, Prayed Thrice in the same Words, Mat. 26. 44. and without doubt, in the use of that short pithy Form, (for so it was to him, having said it Twice before) he was as fervent in his Desires the Third time as he was at First; 'tis mortal Man only, (who has itching Ears) that loves to have them Tickled with new Expressions; and in Compliance with this vain Humour, I fear it is, that these Men decry all Godly Forms, even that of Christ's own Composing; and set up their Praying by the Spirit; which yet is but a meer Artifice, the effect of a good Memory, and great Confidence; and to cast a Mist before the Peoples Eyes, they Chop
and*

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and Change the very same Prayers, beginning where they ended, and ending where they began, *in such a Dexterous manner, that their ignorant Hearers perceive it not, but believe their Prayers are always New, and the Product of the Spirit; but more knowing Persons, (who often hear them) discover the Cheat, and that they are the very same Prayers still, with some little Alterations, and so they continue in the use of Forms themselves, whilst yet, they are so Presumptuous, as to Condemn it in others for an Antichristian Practice.*

I shall say no more, but refer the Reader to the serious Perusal of the following Discourse, where I shall

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shall leave him to determine how well or ill I have Managed it, thinking it no less vain than improper, to attempt the Byasing of his Judgment, by a Complemental Preface; only, I Pray a Blessing may attend him, in the judicious Reading what, I assure him, I have Written for no other end, but God's Glory, and his Churches good; and so I bid him heartily Farewel.

A
DEFENCE
OF THE
LITURGY
Against the
Dissenters, &c.

C H A P. I.

TIS Observable of *Satan* that when he tempted our blessed Saviour to throw himself Headlong from the Pinnacle of the Temple, he urges *Psalm* 91. 11, 12. *He shall give his Angels charge concerning thee; and in their Hands they shall*
B *bear*

bear thee up, lest at any time thou dash thy Foot against a Stone; but the Devil leaves out part of the Verse which made against him, *To keep thee in all thy ways*, i. e. the ways of God, but not in all *thy wandrings from them*; wherein it would have been Presumption to expect the Divine protection; the like Course does *John Bunyan* take, when he urges 1 Cor. 14. 15. *I will pray with the Spirit, and I will pray with the Understanding also*; he omits the later part of the Verse, *I will sing with the Spirit, and I will sing with the Understanding also*; and he does not only omit this in the Title Page, but in six or seven Repetitions afterwards, which no doubt was designedly done, because if he had once mentioned this, it would have been a plain and full Confutation of his Argument deduced from the former part of the Verse, and indeed of his whole Book; for if we may Sing with the Spirit, when we have a form of Words and a Tune also to observe, which is supposed and allowed in our present Practice of Psalmody, Why may we not as well Pray with the Spirit when

when we have a form of Words before us? Is there not the same Reason for Praying as for Singing with the Spirit, when both are done in a form of sound Words? This is such a convincing Proof of the lawfulness of Forms of Prayer, and that those who devoutly use them, may be assisted by the Spirit of God, that it overthrows all his Cavils and Exceptions against them, and strikes his Cause dead; thus the Author *stumbles* in the *Threshold*, and discovers the cloven *Foot* in the very entrance, and almost in every Page of his Book, as is evident from his intolerable Pride and uncharitableness which he shews therein; of which I shall give you a taste, for to mention all would be to Transcribe his whole Discourse, Page 14 he says, *That Ignorance, Profaness and the Spirit of Envy reigns in the Hearts of those Men that are so hot for Forms of Prayers, &c. scarce one in Forty of them knows what 'tis to be born again, to have Communion with the Father through the Son, &c. they still live Cursed, Drunken, Whorish and Abominable Lives, full of Malice, Envy, Decit, Per-*

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secuting of the dear Children of God ; Oh what a dreadful after-clap is coming upon them ! Which all their Hypocritical assembling themselves together with all their Prayers shall never be able to help them against, or shelter them from, and p. 43, 44. he says, Every cursed Whoremaster, Theif, and Drunkard, Swearer and Perjured Person, they that have not only been such in times past, but are even so still, these I say, by some, must be counted the only honest Men, and all because with their Blasphemous Throats, and Hypocritical Hearts, they will come to Church and say, Our Father : Nay farther, these Men, tho' every time they say to God, Our Father, do most abominably Blaspheme, yet they must be compell'd thus to do ; and p. 45, 46. says he, Give me leave to Reason with thee thou blind ignorant Sot ; it may be thy great Prayer is to say, Our Father which art in Heaven, &c. Is not the Devil thy Father ? And darest thou say to God, Our Father, &c. But as the Devil presented himself among the Sons of God, Job 1. when they were to present themselves before the Father, even our Father, so is it now, be-
cause

cause the Saints are commanded to say our Father, therefore all the blind ignorant Rabble in the World, they must also use the same Words, Our Father.

These are some of the *base, scurrilous and unchristian Reflections* he every where bestows on the Members of the Church of *England*, without excepting any out of that number, making them, as *St. Paul* affirms himself, and his holy Brethren were accounted in his time, *1 Cor. 4. 13. As the filth of the World, and the off-scouring of all things unto this day;* and I appeal to all sober and good Men, whether this be not the Language of a proud and uncharitable Spirit; and of *a Tongue set on fire of Hell? Jam. 3. 6.* and as his Malice and Uncharitableness appears in calling *us the Children of the Devil*, so does his Pride also, in calling *himself and his Party Saints*, as is manifest from the last Passage I quoted out of him, *Before the Father, even our Father; to whom the Saints, i. e. such as themselves, may thus address, but none of the blind ignorant Sots, (as we are) of the World besides.*

Page 73, he starts a Question, *What would you have us poor Creatures to do that cannot tell how to Pray? &c.*

Where, before I give you his Answer, I cannot choose but take notice again of the subtilty of the Man, in suppressing so much of the Objection, as would have made it unanswerable, if he had but fairly proposed it, and that is this; *How shall we poor Creatures Pray in our respective Families, since we have not the Gift of Prayer, which you and others pretend to? If it be an evil thing to make use of Forms, to have Prayerless Families is much worse, and that ours must be, if we are denied such needful helps; Now what would John Bunyan say to this untoward Objection? Wou'd they advise these poor Creatures, as I am credibly inform'd, a Non-conformist did a Neighbour of his, when he was desired to compose a form of Prayers for him to use in his Family, viz. that he had better sit down and Groan, I suppose by what follows in my Author, that such poor Creatures must kneel down, for that is a more humble posture than sitting, and groan awhile, and that must*
pass

for as good a *Family Prayer*, as if he had said one out of the *Practice of Piety*; but alas! This will not serve the turn, for what *Edification* is this to the Family, altho' they should all *groan* with him? What *reasonable Service* is *this* to present to Almighty God? or, Wherein is *this* better than the *Quakers Silent-Meetings*? And if *Groaning* with ones Family, instead of Praying with them be Absurd and Ridiculous, I would fain know what other course such ignorant Masters must Steer, who have not this pretended gift of Prayer? Certainly there is no other Remedy for them but to use the help of some *Pious Form*, in Praying with their Family, or else they must forbear Praying with them, till they have attained this pretended Gift, which perhaps may not be so long as they live; and then they must never Pray with them at all; and so fall under the Curse denounced against such Families as call not on the name of the Lord, Jer. 10. 25. Where those that cannot pray in their Families without it, and yet despise the assistance of a Form, have a form of Prayer made to
 B 4 their

their Hands, but it is a dreadful one, that Woes and Vengeance in it; which I desire all concern'd therein seriously to consider, lest it fall one day upon their Guilty Heads; But in Answer to this Query, as our Adversary has mollified it, what would you have us poor Creatures do, that cannot tell how to Pray &c. he says, poor Heart! Thou canst not, (thou complaineest) Pray; canst thou see thy Misery? Hath God shewed thee that thou art by Nature under the curse of his Law? If so, do not mistake, I know thou dost Groan, and that most bitterly; I am perswaded thou canst scarcely be found doing any thing in thy Calling but Prayer breaks from thy Heart; Have not thy Groans gone up to Heaven from every corner of thy House? I know 'tis thus, and so also doth thine own sorrowful Heart Witness thy Tears, thy forgetfulness of thy Calling, &c. is not thy Heart so full of desires after the things of another World, that many times thou dost forget the things of this World?

What abominable Pride and fulsome Flattery is this? He is perswaded of his own Party that Prayer breaks from their
Heart

Heart in every thing they are doing, tho' he does not hear them utter one Word to that purpose ; he *knows* they groan most bitterly in every corner of their House, as if he were by, and heard, and saw, and followed these poor Creatures from one Room to another ; he has the Confidence to say more than once ; *I know 'tis thus with them* ; but when he is speaking of some of our People, he has the impudence to say, *scarce one in Forty of them knows what 'tis to be born again, and to have Communion with God*, and this he is as sure of as he is of the *Heart breaking Prayers and bitter Groans* of his own dear Brethren, and as if he had seen and read the *Book of Life*. *John Bunyan* can tell how *few* of us, *scarce one in Forty*, and how *many* of them, yea, *all his own poor Creatures have every one of their Names* written therein ; and he lays down *one Mark* whereby to discern it, *viz.* that their Hearts is so full of Desire after the things of another World, that they forget many times the things of This, *tho this is a very fallible one*, as is clear from *Balaam*, who had sometimes such
eager

eager Desires as these, *Let me Die the Death of the Righteous, and let my last End be like his*, Num. 23. 10. yea he was a Prophet, and had his Visions and Trances, wherein without doubt he thought and spake so much of another World, that he sometimes quite forgot this; and yet notwithstanding his *Gift of Prophecy*, (which surely equall'd it not exceeded *Jo. Bunyans Gift of Prayer*) notwithstanding his *Raptures, Revelations, and Heavenly Desires*, Balaam was a very wicked Man, giving that pernicious Council to the *Moabites* to seduce the *Israelites* to Idolatry, by the Temptations of their Beautiful Women, Num. 31. 16. *he also loved the Wages of unrighteousness*, and is Branded for his Iniquity in several places of the Old and New Testament, and in this evil and wretched Condition he lived, and so in all likelihood he dyed, *Josb.* 13. 22. And this I mention rather to shew that for all their Pretences to *Pray by the Spirit, and to other extraordinary Gifts*, this Man and his Party, may be as bad as

Balaam

Balaam was; but God forbid, I should think so of all of them, and be so uncharitable to them, as they are to us; I hope better things of the worst among them, but I speak this to prove that if they had *greater Gifts* than they pretend to, they may notwithstanding this, be very *wicked Men*, for so was *Balaam*, and so was *O. Cromwel*, so was *Major Weir* of *Scotland*, and so were some *Witches* and *Wizards*, who could all *Pray in a wonderful manner*, and were believed by their Followers, to *Pray by the Spirit*, and far more *Powerfully* too than any *Tinker Preacher of this Age*; for we must carefully distinguish between the *miraculous Gifts*, and *saving Graces of the Spirit*, *wicked Men* may, and sometimes have the *former*, but the *latter* fall to the Share of none but *good Men*; and the *Praying with the Spirit*, which *St. Paul* speaks of, *1 Cor. 14. 15.* was such an *extraordinary and miraculous Gift*, it was *Praying in an unknown Tongue*, in such a Language as a Man had never learnt, and neither the Congregation,

tion, nor perhaps himself understood, tho' he cou'd speak it, for *ver. 14.* he says, *If I Pray in an unknown Tongue,* (which in the next *verse* he calls a *Praying with the Spirit*) *my Spirit Prayeth but my Understanding is unfruitful,* being not able to Interpret what he said, which was another extraordinary Gift of the Spirit, and which he that had the Gift of Tongues sometimes wanted; and therefore the Apostle intimates in this place, that there may be a separation between them, between *Praying with the Spirit,* and *Praying with Understanding,* and when there is, the latter is to be preferred before the former; *ver. 19. in the Church I had rather speak five words with my Understanding, that by my Voice I might Teach others, than Ten thousand words in an unknown Tongue. i. e.* in the Spirit which bestowed that Gift; so that in St. Paul's Judgment, *Praying with the Spirit, is not always to the Edification of the Church, not always performed with Understanding:* And so much my Author owns, p. 58. 59. *This distin-*

distinction was occasioned through the Corinthians not observing, that it was their Duty to do what they did to the Edification of themselves and others too, whereas they did it for their own Commendations, so I judge, for many of them having extraordinary Gifts, as to speak with divers Tongues, therefore they were more for those mighty Gifts, than they were for the Edifying of their Brethren, which was the cause that Paul wrote this Chapter to them, to let them understand, that tho' extraordinary Gifts were excellent, yet to do what they did was more excellent, for (saith the Apostle) If I Pray in an unknown Tongue, my Spirit Prayeth but my Understanding is unfruitful, and also the Understanding of others; therefore I will Pray with the Spirit and I will Pray with the Understanding also; but (as I observ'd in the beginning of this Chapter) he stops short here, without adding (which I shall therefore add) I will Sing with the Spirit and I will Sing with the Understanding also; the plain meaning of which Phrase, is this, viz. that in the Apostles Days,

some

some were enabled by a miraculous Gift of the Spirit, not only to Pray in an *unknown Tongue*, but also to Sing in an *unknown Psalm* or *Hymn*, as appears farther from *ver. 26. When ye come together, every one of you hath a Psalm, hath a Tongue, &c.* both these were extraordinary and miraculous Gifts, by the Confession of our *Adversary*, and he may as well pretend to *Sing as Pray* extempore *from this Text of Scripture*, but unless he can *Sing and Pray in an unknown Tongue*, he doth not *Sing and Pray as St. Paul and the Corinthians did*; and if notwithstanding this, devout Christians may *Compose Spiritual Songs and Hymns*, and *Sing* them according to the *Rules of Musical Notes*, and yet all that while be assisted by the Spirit; so may they also *Compose Prayers and Praises beforehand*, and read them in the *Congregation*, who are to join with them therein, and yet all that time be assisted by the same Spirit, *for Praying and Singing with the Spirit; are expressed,*
(as

(as * Dr. Taylor observes) *in the same Place, in the same manner,*

* Discourse of extempore Prayer p. 13.

to the same end, and I know no Reason why there should be differing Senses put upon them to serve purposes.

CH A P. II.

HAVING clear'd the Scope and Meaning of this *mangled, divided and abused Text*, and detected the Authors Pride in *Sainting himself*, and his own Party, and his *Diabolical Slanders*, in making *Devils Incarnate of us*; I shall next, consider the *malicious Reflections* he casts on our Churches *Liturgy*, in the Prosecution of his Discourse: Page 11. he says, *Our Common Prayer Book is taken out of the Papistical Mass Book, being the Scraps and Devices of some Popes, some Friars, and I wot not what*; and this he repeats Page 29. *Paul and his Companions, were as able to have made a Common Prayer Book, as any Pope or Prelate in the Church of Rome, and could as well*

well have made a Common Prayer Book, as those who first Composed this, &c.

But I have these things to offer, to shew the *Falseness*, and *Senselessness* of such Suggestions.

1st. That our Common Prayer Book was not Compiled by any Pope or Prelate of Rome, but by some Reformed Protestant Divines, who suffer'd Martyrdom for the Protestant Religion, Sealing it with their Blood; and how can that savour of Popery, that was the joint and unanimous Work of Protestant Martyrs, who, without doubt were assisted therein, with the same Holy Spirit that enabled them to resist unto Blood? and one of them

* See Fox's Martyrol. p. 1524. They with weeping Eyes Prayed together, and Killed one another, and he gave unto her a Book of the Church-Service set out by K. Edward, which in the time of his Imprisonment he daily used.

(* Doctor Rowland Taylor) made use of the Common Prayer Book when he lay in Prison, and a little before his Martyrdom, commended it to his Wife, as the last Token of his Love.

2d. If it were true, that the Common Prayer Book were taken out of the Mass,

Mass, that is no Proof of its Unlawfulness, if there be nothing else Sinful in it, the Papists using some such Prayers as we do, does not render them Unlawful: *They use to anoint Sick and Dying Persons with Oyl, and so do the Anabaptists*; and when urg'd with this, that theirs is a Popish Practice, their Answer is, that 'tis never the worse for all that, if it be according to the Word of God; and may not we return the same Answer? *That our Prayers are never the worse, tho' some of them shou'd be found (yet in another Language) in the Mass Book, so long as they are agreeable to the Holy Scriptures, and pursuant to those excellent Forms Recorded there.*

3dly. The Papists are so far from liking and favouring the Common Prayer, that the first thing they did after Queen Mary ascended the Throne, was to abolish and cast it out of the Church, which they would never have done, if they had thought it conducing to the advancement of their Cause; but they knew it was the best Defence and Bul-

work we have against Popery, and therefore demolished and took it away, and so did the Dissenters again, in the Cromwellian Days, and we may on their own grounds, conclude them to be Popishly affected, because they shewed the same Enmity and Spight to the Common Prayer Book, and with disdain laid it aside, as the Papists had done before; and if these Men are never the worse for doing the same things the Papists did; Why is our Common Prayer Book the worse, for having some things in it, which the Mass Book has? Especially if it be consider'd, that all their Prayers are in Latin, which is a Language unknown to the common People; all our Prayers are in English, which is our Mother Tongue, and understood by the Vulgar; most of their Prayers are presented to the Virgin Mary, and to other Saints and Angels; all our Prayers are offer'd up to God, through the Mediation of Jesus Christ; and with how many and (to say no worse) burdensome Ceremonies, Baptism and the Lords Supper is Administred among them?
And

And with how few and Significant ones those Sacraments are Celebrated by us; (all which, make a vast Difference, between the Common Prayer and Mass Book) any one will easily find, that has leisure and opportunity to Compare them both together.

4ly. How does J. Bunyan know that St. Paul never composed a Form of Prayer? The sound Words he commands Timothy to hold fast, 2 Tim. 1. 13. might (for ought he can prove to the contrary) be such a Form; himself allows the Form of Godliness, which the same Apostle speaks of, 2 Tim. 3. 5. to have respect to a Form of Prayer, as I shall shew hereafter, and is there not as good reason that this Form of sound Words should likewise regard Prayer? And if it does, we may thence infer, that St. Paul made such a Form for the Church, and commanded Timothy to hold fast the same by using it therein; however this be, we may be sure St. Paul used a Form of Prayer himself, even that of Christ's own composing, Luke 11. 2. when ye pray say, our Father, &c. and he taught others to use

it also; or else he could not have kept a Conscience void of Offence towards God and towards Man, neither would he have declared unto his People the whole Council of God, as he protests he had done, Acts 20. 27. and Chap. 24. 16. and if St. Paul and the rest of the Apostles used no other Form of Prayer, it was because they were assisted by the immediate inspiration of the Holy Ghost, and had miraculous Gifts bestowed upon them, such as the gift of Tongues, of Prophecie, of Healing, &c. and so did not stand in need of it; and let John Bunyan and his Party prove they have the like wonderful Gifts, and can work the like stupendious Miracles, and they shall be dispensed with in the use of the Common Prayer Book; but if none of those extraordinary Gifts and Miracles can be truly pretended to by them, then I think they need the help of such a Form of sound Words as well as we; and this has been the constant Judgment of the Church of God in all Ages since those Miracles ceased; and therefore did she at first establish Liturgies, and has always used them, if not in, at least ever since the Apostles Days.

Page 31 our Author is very witty and says, *But here the wise Men of our Days are so well skill'd, as that they have both the Matter and Manner of their Prayers at their Fingers end; setting such a Prayer for such a Day, and that twenty Tears before it comes, one for Christmas, another for Easter, and six Days after that; they have also bounded how many Syllables must be said in every one of them at their publick Exercises; for each Saints Day also they have them ready for the Generations yet unborn to say.*

All this (*which is meer Banter*) must pass for an invincible Argument to overthrow our *whole Liturgy* at once, and every *Collect* therein; but such as it is we will examine it, and shew the absurdity and folly of it.

1st. This Man does not shew his wisdom in pretending we make Prayers for certain Days *twenty Tears before* they come; since *those very Days happen all within the compass of One Year*, and therefore there cannot be the distance of twenty Years between them, and the making such particular Prayers; and if

it be said that these Prayers are repeated for more than twenty Years one after another; we may answer, there is good reason for it, *that as often as such solemn times return, we should suit our publick Prayers and Praises according to such solemn Occasions, having the Example of God himself, and his Servant Moses, to justify our Practice*; for by the Divine appointment, the Priests under the Law, were confin'd to a *Form of Words* in blessing the People, which they were always to pronounce when they dismissed the Assembly; *Numb. 6. 22, 23, 24, 25, 26. the Lord spake unto Moses, saying, speak unto Aaron and his Sons, saying, on this wise ye shall bless the Children of Israel, saying unto them; the Lord bless thee, and keep thee; the Lord make his Face to shine upon thee; and be gracious unto thee; the Lord lift up his Countenance upon thee, and give thee Peace; in which one Blessing, wherein the name of Jehovah or Lord is thrice repeated, we are taught the great mystery of our Christian Faith, even the Trinity in Unity, or the three Persons and one God, it being the peculiar property of God*
the

the Father to bless and keep us, of God the Son to be gracious unto us, and of God the Holy Ghost to give us Peace,
 as * Dr. Patrick has observ- * See his Com.
 ed ; to the like form of Words on Num. pag.
 was Moses himself confin'd as 109.
 often as the Ark moved and rested in the
 Wilderness, Numb. 10. 35, 36. *When*
the Ark set forward, Moses said, rise up
O Lord, and let thine Enemies be scat-
tered, and let them that hate thee flee be-
fore thee ; and when the Ark rested he
said, return O Lord to the many thousands
of Israel ; and by the same divine Insti-
tution the Jewish People were obliged to
a set form of Words in praying to God,
and praising his Name, when they of-
fer'd their first Fruits, Deut. 26. 5, 6,
7, 8, 9, 10. Thou shalt speak and say be-
fore the Lord thy God, a Syrian ready to
perish was my Father, and he went down
into Egypt, and sojourned there with a
few, and became there a Nation great,
mighty, and populous ; and the Egyptians
evil entreated us, and afflicted us, and laid
upon us hard Bondage ; and when we cried
unto the Lord God of our Fathers, the Lord
 C 4 *heard*

heard our Voice, and looked on our Affliction, and our Labour and our Oppression ; and the Lord brought us forth out of Egypt with a mighty Hand, and out stretched arm, and with great terribleness, and with Signs and with Wonders, and he hath brought us unto this Place, and hath given us this Land, even a Land that floweth with Milk and Honey, and now behold I have brought the first Fruits of the Land which thou, O Lord, hast given me. The like Form of Words were they obliged to use in the Offering of their Tythes, Deut. 26. 13, 14, 15. Thou shalt say before the Lord thy God, I have brought away the hallowed things out of my House, and also have given them unto the Levite, and unto the Stranger, to the Fatherless and to the Widow, according to all thy Commandments which thou hast commanded ; I have not transgressed thy Commandments, neither have I forgotten them ; I have not eaten thereof in my Mourning ; neither have I taken ought thereof for any unclean use, nor given ought thereof for the Dead ; but I have harkened to the Voice of the Lord my God, and have done according to all that thou hast

com-

commanded me; look down from thy holy Habitation from Heaven, and bless thy People Israel, and the Land which thou hast given us, as thou swearest unto our Fathers, a Land that floweth with Milk and Honey; And both these Forms of Prayer and Thanksgiving, were the Jewish People constantly to observe twice every Year in all succeeding Generations when they offer'd their first Fruits and Tythes before the Lord; but according to John Bunyan's bantering way he would expose them thus; The Wise Men of Moses his Days, with himself the Priests and People, were so well skill'd, that they had both the matter and the manner of their Prayers at their Fingers end, setting such a Prayer for such a Day, and that twenty Years before it comes, one for the Day wherein they Offered their First-fruits, another for the Day wherein they Offered their Tythes; they have also bound-ed how many Syllables must be said in every one of their Prayers, at their publick Exercises, for each of these Offering Days, they have them ready for the Generations yet unborn to say; so that if
there

there be any weight in this way of Arguing, it will cast as much disgrace upon the Prayers of *Moses*, (which yet were Dictated and Directed by the *infinite Wisdom of Almighty God*) as upon the Prayers of the Church of *England*, which were also Composed by the same Spirit.

If it be said, that *Moses*, the *Jewish* Priests and People had not the assistance of the Holy Spirit, as we have, and therefore they were tyed to Forms, from which we are now set free: I Answer, (or rather *John Bunyan* does it for me, p. 53) You do not find any Words of Prayer that we read of, come out of the Mouth of *Moses*, when he was going out of Egypt, and was followed by Pharaoh, *Ex. 14. 15.* and yet he made Heaven ring again with his Cry, but it was the *inexpressible and unsearchable Groans and Cryings of his Soul, in and with the Spirit*; And this he repeats p. 75. so that by our Adversaries own Confession, *Moses* had the Spirit, and could Pray by it, even in their Sense as well at least as any Gifted Brother

Brother of them all ; and yet this very *Moses*, sometimes used a *Form* of Prayer himself, and also prescribed a *Form* of Prayers for others, even the *Jewish* Priests and People, to be constantly observed by them on *solemn Occasions*, and on such *particular Days*, and *Seasons of the Year*.

2dly. Those two great *solemn Festivals*, which my Author mentions as observ'd by our Church, *Christmas* and *Easter*, have good Authority for their Observation, even in the New Testament ; for can we have better Warrant for our keeping *Christmas-Day*, than the *Holy Angels* keeping of it in a full *Quire*, as they did *Luke 2. 13.* and suddenly there was with the Angel (i. e. who brought the Shepherds the joyful News of Christ's Birth) a *Multitude of the Heavenly Host*, Praising God, and saying, (and they did it all in the same Form) *Glory to God in the highest, and on Earth Peace, and good Will towards Men*. Now, What other Reason can there be given, why so many (if not all) the Angels should

should be present on Earth at this time, and unanimously Worship God, except it were to teach us to set apart *this Day* in all future Ages, for a Day of Thanksgiving to God, for the greatest Mercy was afforded the World since the Creation, even the Birth and Incarnation of the Saviour of it? Well may we keep *Christmaß-Day*, our Humane Nature being assum'd into the Godhead, and a Saviour being Born to us upon it, which is Christ the Lord: When the Holy Angels kept *this Day*, whose Nature he did not assume, and to whom he was not Born a Saviour, as he was to us.

I shall say no more in behalf of this great Festival, but Transcribe a Passage out of the *Assemblies Annotations* on this portion of Scripture, *Luke 2.*

13. || *Thus God would (say they) have this publick Service (for so their Multitude made it) performed by all who have Knowledge of, and Interest in the Birth of Christ, as to manifest his Mercy and Truth, so to Condemn their stupid*

|| See the *Assemblies Annotations* on *Luke 2. 13.*

stupid Ingratitude, who perversely refuse to joyn in this Duty; as if general Precepts in Gods Word, right Reason, and the Examples of Men and Angels inspired by Gods Spirit, chosen Witnesses of our Saviours Nativity, and for this same purpose sent by God himself from Heaven, that they might thus Celebrate that Day; were not sufficient Warrant to lead them to Imitation, and joining in an Holy Harmony with them.

And as for our keeping *Easter Day*, can we have better Authority than *St. Pauls Command* for it? *1 Cor.. 5. 7, 8. Christ our Passover is Sacrificed for us, therefore let us keep the Feast; i. e. Easter,* which is our *Christian Passover*, that comes in the room of the *Jewish*; *not with the old Leaven, neither with the Leaven of Malice and Wickedness*; which is a plain Allusion to some of the *Typical Ceremonies* wherewith the *Israelites* kept their *Passover*, and proves that we *Christians* should keep *Easter* with the *substance* of those *Types*, even the *unleavened Bread of Sincerity and Truth*; i. e. in a *pious Preparation* for, and
devout

devout Participation of the Lords Supper, in a Death to Sin, and a Resurrection to newness of Life.

Yet besides this Scriptural Argument, I shall add one Consideration more, and that is King *Charles the Martyrs Quarry* propounded to the Parliaments Commissioners at *Holdenby*, April 23. 1647.

I desire to be resolved of this Question.

Why the new Reformers discharge the keeping of Easter?

The Reason of this Quarry is;

*I conceive the Celebration of this Feast, was Instituted by the same Authority, which changed the Jewish Sabbath into the Lords Day, or Sunday; for it will not be found in Scripture, where Saturday is discharged to be kept, or turned into the Sunday; wherefore it must be the Churches Authority that Changed the one, and Instituted the other; therefore my Opinion is, that those who will not keep this Feast, may as well return to the Observation of Saturday, and refuse
the*

the weekly Sunday; when any Body can shew me that herein I am in an Error, I shall not be ashamed to confess and amend it; till when you know my Mind.

C. R.

Lastly, As to the Observation of Saints Days, those Men have no Reason to upbraid us with it, who every Year keep their Festival Days, in Memory of the Seiges, and prosperous Rebellion, they rais'd and maintain'd against their rightful Sovereign: Indeed, had they Fought for him, and been preserv'd and deliver'd in so Just and Loyal a Cause, to have kept an Anniversary Day in Remembrance of it, wou'd have been a justifiable Practice; and so it is to observe those few Saints Days, whose Memory our Church requires us once a Year to Celebrate, having the like Authority in the Holy Scripture, for their continual Observation, as Psal. 116. 15. Precious in the Sight of the Lord is the Death of the Saints, and 'tis the Days of their Death and Martyrdom,

tyrdom, and not of their *Birth*, which we Commemorate, not their *first Days* in which they were *Born into the World*, but the *last Days*, in which they were *Born into an happy Eternity*; and on these Days, we do not only Bless God for those eminent Virtues and Graces which Shone in them, but also, we desire him to enable us to follow their good Examples; that being compassed about with so great a *Cloud of Witnesses*, we may run with *Patience the Race that is set before us*, looking unto *Jesus their Captain General*, who with them has endured the *Cross*, and receiv'd a *Crown in Heaven*; and by this means we do what we can to perpetuate their Memory on Earth, as God expects we should, *Psal. 112. 6. The Righteous shall be had in everlasting Remembrance.* And this the Primitive Christians began, by first keeping the Day of these Saints Martyrdom at the very Place where they suffer'd; and this after Ages follow'd, by Celebrating it in all other Places where Christianity was professed; and I doubt not

not but it will be continued in all future Ages, even unto the end of the World, among all *Orthodox Christians*.

C H A P. III.

HAVING in the former Chapter, detected the *Sophistry* and *Fallaciousness* of *John Bunyans* Arguments, against *Forms of Prayer*, and shewn how they rather conclude for them, and against his Pretences to Pray by the Spirit: I shall now proceed to discover the *Weakness* and *Folly* of his Answer to that convincing Proof for the Lawfulness of Forms, even our Saviour's Command for it, *Luke 11. 2. When ye Pray, say our Father, &c.*

To this he says, p. 80. *I cannot think that Christ intended it as a stinted Form of Prayer, because he lays it down diversly: But how diversly? Mat. 6. 9. our blessed Lord says, After this*
D *manner*

manner Pray ye, Our Father. &c. the plain import of which is, that this ought to be the *Pattern* by which we shou'd Compose all our Prayers; but least his Disciples (who had desired their Master to teach them a Form of Prayer, as *John Baptist* had taught his Disciples) shou'd think it well enough to have an Eye only to this *Pattern* in Composing all their Prayers by, tho' in the mean time they never made use of this very Form it self, therefore in *Luke 11. 2.* our Saviour said unto them, *When ye Pray, say Our Father, &c. i. e.* do not content your selves to Pray after this manner, in other Prayers of your own, Composing them according to it; but also use this very Prayer it self, together with your own of the like Nature, that putting up your Petitions to Almighty God, with a good Heart in Christ's own Words, ye may be sure to be heard; and let any honest Christian but Read and Compare these two Evangelists together in this Point, and I am confident he will acknowledge, that Christ must
needs

needs intend this Prayer of his *should it self be daily used, and also the true Standard of all our Devotions*; and consequently, he must needs intend it for a Form, or else his Words and Intentions would not agree, which is Blaphemy to imagine.

But our Author answers farther, p. 81. *We do not find, that the Apostles did ever observe this Form as such, neither did they admonish others so to do; search all their Epistles, &c.* But did not the Apostles do many things which are not written there? As St. John says, *there are also many other things which Jesus did, which are not written every one of them in the Gospel, Joh. 21. 25:* For, were not all the Apostles Baptized? And yet we do not Read in the New Testament, of the *Baptism of any one of them*; so the Apostles might, and without doubt did make use of the *Lords Prayer*, tho' there be no mention of it in their Epistles; otherwise how were they Faithful in keeping Christs Commandments themselves, this being one of them? *When*

ye Pray, say, Our Father, &c. and this doubtless they taught others to use also, or else they were not Faithful in executing Christs Commission, who at the delivery thereof, speaks thus; *Mat. 28. 19. 20. Goye therefore, and Profelyte all Nations, Baptizing them in the Name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have Commanded you; and this being one thing that Christ had Commanded them, when ye Pray, say Our Father, &c.* we cannot suppose that they fail'd to teach others to observe *this also*, as well as *Baptism*, or any other Gospel Duty.

But after all his trifling Answers to this invincible Objection, *Jo. Bunyan* confesseth, p. 81. *That Christ by these Words, Our Father which art in Heaven, doth instruct his People, what Rules they should observe in their Prayers to God: And if it is a Rule for all our Prayers; is not this as great a Confinement of the Spirit, as the limiting of it to this, or any other Form of sound Words?* This Author, p. 75. and those
that

that made the *Directory*, (tho' they are Enemies to all Forms of Prayer, and therefore abolished our *excellent Liturgy*) yet lay down *certain Rules*, which we must observe in Praying to Almighty God; which is indeed, *to do that thing themselves*, which they condemn in us, and call a *Restraining of the Spirit*; for to dictate to the Spirit the *Heads* of Prayer which he must insist upon, and leave him at liberty only in the choice of *Words*, is every whit as much, if not more a restraining of the Spirit, than only to *appoint the Words*, and leave him at liberty in the choice of the *Sense*; the *Matter of Prayer* being more considerable than *Words*, and the *Sense* more valuable than *Language*: If therefore the Spirit must be left free, why do they themselves *confine him*, in imposing on him the *Heads* of his Prayer? *As if he needed help for Invention*, (as our * Royal Martyr observed) *tho' not for expression; or as if Matter did not as much stint and obstruct the Spirit, as if it were cloath-*

* See his excellent Book, p. 686.

ed in, and confined to fit Words, (so slight and easy is the Leger-de-main which will serve to delude the Vulgar) And from hence any one may well conclude, that these Men instead of being inspired with the Spirit of God, are possessed with the Spirit of Pride and Singularity; what else is the meaning of their taking away the Book of Common Prayer, and yet establishing a Directory in its room, which is as much a restraining of the Spirit as the other? What else is the meaning of that Passage in the entrance of the Directory, p. 5? *Let all enter the Assembly, not irreverently, but in a grave and seemly manner, taking their Seats or Places without Adoration, or Bowing themselves towards one Place or other:* But that because when we enter the Church (the Place of Gods gracious and more immediate Presence) we solemnly Worship God, by Bowing our Bodies and Knees before him, therefore the Dissenters when they enter the Church will not Worship God at all, being required by the Directory to take their Seats
with-

without Adoration ; tho' herein they act contrary to David, who says, Psal. 95. 6. O come let us Worship and Bow down, let us Kneel before the Lord our Maker : They act contrary to St. Paul's Converts, of whom he says, That coming into the Church, they will fall down on their Face and Worship God, 1 Cor. 14. 25. They Act contrary to those Pious Souls that came to Christ to obtain a Cure for themselves or Friends ; who did not approach or address themselves to him, without a solemn act of Adoration, they always first Worshiped him, by Kneeling, Bowing, or Prostrating their Bodies before him ; as you may see, Mat. 17. 14. Mar. 5. 22. Luk. 5. 12. And if those good People paid Christ's Corporeal Presence so much Reverence in the Days of his Humiliation, certainly we ought not to give his Spiritual Presence less Honour in his Exaltation, since he is now advanced to the Right-hand of God ; but when we approach him, should Worship him with our Bodies, as well as Souls ; but the Directory in opposition

to the Practice of these Holy Men, Commands the People to enter the Assembly (where they suppose Christ *Spiritually present*, or else, *What make they there?*) *without Adoration*, or *Bowing their Bodies towards one Place or other*; and consequently they must not Bow their Bodies or Knees to Adore God at all; for if they do so, it must be towards some Place, it being impossible to Worship God without Bodies without it

But to return from the *Presbyterian Directory*, (whither I have a little digressed, presuming it would be a Pardonable Digression) to our *Anabaptistical Director of Spiritual Prayer*, John Bunyan; p. 45. 46. he affirms, *That none but such as are Regenerate, can truly with allowance, say Our Father, &c.* and yet even these must go no farther, nor venture to say out the Lords Prayer, because it is a Form, and to use any such Forms, is as bad as setting up, and Worshipping *Jeroboams Calves*, which was downright Idolatry; and p. 110. *What is this* (says he) *lest than*
that

that accursed Abomination of Jeroboam, which kept many from going to Jerusalem, the Place and Way of Gods appointment to Worship?

But if this be less than *Blasphemy*, I know not what can be called by that Name; for if the use of godly Forms of Prayer (not excepting the *Lords Prayer* it self) be as abominable Idolatry as *Jeroboam's Calves*, then our Lord in commanding us when we Pray, to say, *Our Father which art in Heaven*, &c. must Command the Practice of Idolatry; which is to Charge God not only *Foolishly*, but *Presumptuously*; and in so doing, to fall himself into *Jeroboams* great Sin, in devising another way of Praying, than that revealed in the Word of God, and in slighting and despising that Form of Prayer which Christ has given us; a Practice which we justly detest and abhor, and therefore in our *Morning* and *Evening Service*, we always use the *Lords Prayer*, and all our other Prayers are Composed according to this *divine and admirable Pattern*; and Mr. Baxter, (whose *Authority*

thority may have great Influence on the *Presbyterians*, if it should have little on *John Bunyan* and his *Party*) was so much for the use of the *Lord's Prayer*, that (I am credibly inform'd) he constantly concluded his own with it, and on his Death-bed, earnestly

*See Mr. *Baxters* Funeral Sermon, by *Dr. Bates*.

* Recommended the like Practice to all his Dissenting Brethren, and wondred that any of them should lay aside the *Lord's Prayer*; assuring them he always found much Comfort in the use of it, and his Heart raised and lifted Heaven-wards, in the frequent Repetition thereof; which I mention on purpose to silence the Clamours of these Men against our Church, for using the *Lord's Prayer* twice, and sometimes more in our daily Devotions; for why may not our People receive as much *Spiritual Comfort* (as Mr. *Baxter* says he did) in such Repetitions? *And can a good thing be repeated too often?* They say, it cannot, when they require their Followers to attend the Repetition of their Sermons; and I presume, they dare

dare not say that the very *best* of their *Discourses*, are so good as the *Lord's Prayer*, or that the Words of *uninspired Men*, are equal to the Words of *Jesus Christ*; besides, the *Lord's Prayer* being delivered by the two *Evangelists*, with some little *Alteration*, the one *reciting* the *Doxology*, the other *omitting* it, therefore also we repeat this Prayer *once with and once without it*; in the one ending thus; *Deliver us from evil, Amen*, as *St. Luke Chap. 11. 4.* and in the other thus; *for thine is the Kingdom, and the Power, and the Glory, for ever and ever, Amen*: Our Church enjoyning all its Members to make use of *both Forms*, that none may fail to comply with our Lords Commands, who requires us to Pray *thus*, and *after this manner*; and this I think is enough to satisfy the Scruples of any reasonable Person, that may be offended with the Repetition of the Lords Prayer in our Churches *Liturgy*.

But if *Jo. Bunyan* cannot dissuade Christians from using the Lords Prayer, (and 'twill be hard to do so, so long as they

they find it in their Bibles) he invents such shifts to limit and confine this Divine Form, that he will allow none but *Saints*, i. e. such as *himself* and his *own Party* to use it; (tho' I believe few have ever heard it from their Teachers) and sometimes he will not permit the *Saints themselves* to make use of it, as p. 41. *I tell you, (says he) however Hypocrites may think, yet the Christian that is so indeed, (and that surely must be one of the Saints) finds all the difficulty in this very thing, he cannot say God is his Father.*

But certainly the *Author* of the *Pilgrims Progress*, had here forgotten the *Parable* of the *Prodigal Son*, who before he was a *Saint*, and a great way off from God, and in the *far Country* of *Sin*, whither he had fled from him, he said; *I will arise and go to my Father, and will say unto him, Father I have sinned against Heaven and before thee; and am no more worthy to be called thy Son.* Luke 15. 13. 18. 20. But had *Jo. Bunyan* heard this Prayer, he would have School'd him thus; *Thou Poor Blind Prodigal Sot;*
thy

thy great Prayer is to say; Father I have sinned against Heaven and before thee: Dost thou know the meaning of the first Word of this Prayer? Canst thou indeed with the rest of the Saints, cry Abba Father? Art thou truly Born again? Hast thou receiv'd the Spirit of Adoption? Dost thou see thy self in Christ? And canst thou come to God as a Member of him? Or art thou ignorant of these things, and yet darest say Father? Is not the Devil thy Father? And dost thou not do the Deeds of the Flesh? Hast thou not been a Prodigal Spend-thrift, wasted thy Substance with Riotous living, and devoured thy Estate among Harlots, and yet darest thou say to God, Father?

Thus Rudely, Unchristianly, and Uncharitably, would Jo. Bunyan treat the Prodigal Son, as the elder Brother would have had him treated; but God himself treats him far otherwise; even as a dear and tender Child; for when he was yet a great way off, his Father saw him, and had Compassion on him, and ran and fell on his Neck and kissed him; and his Reception and Entertainment

was

was extraordinary, *ver.* 22. 23. The *Author* of the *Pilgrims Progress*, had likewise forgotten the *Parable of Dives* and *Lazarus*; the former, tho' in Hell, call'd *Abraham Father*, Luke 16. 24. But *Jo. Bunyan* wou'd for this alone, have call'd him, *Damn'd Wretch*, and *Child of the Devil*, and demanded of him, *What hast thou to do cursed Man, to call Abraham Father?* But *Abraham* has better Language in his Mouth, and is so far from reproveing even this Damned Rich man for calling him *Father*, that he gives him a mild Answer, and the Title of *Son*, perhaps, because he was one of his Off-spring, tho' much degenerated from him that was the first *Root* and *Stock* of them; *Son remember that thou in thy life time receiv'dst thy good things, &c.* In like manner the most wicked Person in the World may call God *Father*; he being the God and Father of all Men by *Creation*, who are therefore said, *to be all his Off-spring*, Acts 17. 28, 29. So on the Account of their *natural Being*, which they receiv'd from God, all Mankind may

may truly call God Father; as all the Children of an earthly Parent, tho' of far different Natures and Behaviour, may yet call him their Father; 2dly. God is the Father of all Men by *Redemption* which is universal, and extended to all that will sincerely accept and lay hold of it, as is clear from 1 *Joh.* 2. 1. 2. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole World: So that Jesus Christ dyed for all Men, even the most profligate Wretches in the World, or else they were not bound to Repent and Believe the Gospel; for to what purpose shou'd they do either, since none can be saved, but those for whom Christ dyed, and then all their Repentance and Faith wou'd be in vain: So that on the account of Creation and Redemption, we may all call Almighty God Father; altho' we were never so wicked, even as Satans Children, as this Author supposes us to be; and by consequence, may safely use the Lords Prayer, without being guilty of*
Lying

Lying or Blasphemy; altho' none of us were *Saints*, at least not *one in Forty* did deserve that Name: Indeed *William Pen* and his *Party*, upbraid us for saying in our Prayers; *Lord have Mercy upon us miserable Sinners*; and, *We have erred and strayed from thy Ways like lost Sheep*: And *John Bunyan* and his *Party*, upbraid us for saying, *Our Father which art in Heaven, &c.* So that if we should hearken to these Men, we must not Pray at all, neither address our selves to God as *Saints*, nor as *Sinners*; neither say *Our Father*, nor, *God be merciful to me a Sinner*; but the truth is, we may, and on good Grounds do say both, having the Examples of *David* and *St. Paul*, to justifie our Practice, whom I presume our *Author* will allow in the number of *Saints*, and that they might truly call God *Father*; and yet one of them says in his Prayer to God; *I have gone astray like a lost Sheep, O seek thy Servant*, Ps. 119. 176. the other says; *Jesus Christ came into the World to save Sinners, of whom I am chief*, 1 Tim. 1. 15. and if after their Examples,
and

and that of the *penitent Publican* we come to Church, and *confess* our Sins, and desire *God to be Merciful to us Sinners*; and also after the Example of the *poor Prodigal*, we arise and go to our Father, and say unto him, *Father we have sinned against Heaven and before thee, and are not worthy to be called thy Children*; we may hope to go back again to our Houses justified before the *envious Elder Brother*, and *proud Pharisee*, that Censure and condemn us for our *Humility and Faith*.

C H A P. IV.

AS nothing is more usual than for *Hereticks* and *Schismatics* to propagate their false and pernicious Doctrines by *Fire and Sword*, and all the studied Arts of *Cruelty and Violence*, that what is wanting of *Truth* on their side, may be made up with *blind furious Zeal*, and *ungovernable Rage*, so none are more forward to shift the *Odium* of such bloody Proceedings, and cast it

E upon

upon others that are not guilty thereof, and to make loud Outcries of *Persecution* and *Oppression*, which in reality must be charged upon themselves, and laid at their own *Doors*. Thus of old the *Arians* dealt with the *Orthodox Christians*, complain'd of hard Usage from them, and of their great Sufferings for Conscience sake, and yet none were more bloody Persecutors than themselves, as the *Orthodox* found by sad Experience, when these Men had gotten the *Power* into their own Hands, from whom they suffered more than ever they did from the *most barbarous Nations*, or under the worst *Heathen Persecutions*. And thus their *Successors* the *Anabaptists* have carried themselves towards the *Churches of Christ*, where they have had means and opportunities to shew the Savageness of their Natures and Dispositions, witness the *dismal Tragedies* they acted at their *first* rise in *Munster*, and other Parts of *Germany*, which were so *barbarous and inhumane*, that the *Modern Anabaptists* pretend to be *asham'd of them*, and of the *levelling carnal Principles*, which their
first

first Founders held: However this by the way shews their Religion to be very bad, whose Foundation was laid in Rebellion and Blood, and so indeed has it been propagated ever since, when any fair occasion has been offered for the discovery of their Intentions; witness their Persecuting King Charles the Martyr, and some of his loyal Subjects, to the very Gates of Death, and some of them to strange Cities, in which these Men had a great Hand, being some of the worst, tho' most potent in Cromwel's Army, who with their assistance rul'd all, and accomplish'd those Villanies, which are a Scandal to our Nation, and Reproach to the Protestant Religion.

And yet Page 45, speaking to a member of our Church, *John Bunyan* says, *art not thou a desperate Persecutor of the Children of God? He is their Father whom thou Persecutest; Strange confidence indeed! that this Man should not be ashamed to complain of Persecution, who was himself a great Persecutor, as this very Book of his shews; wherein he treats us with bitter Words and railing*

Language, which is one kind of *Persecution*, and not the least neither, even that of the *Tongue*; for what *Moses* calls *Ismaels mocking*, *St. Paul* styles his *Persecuting of Isaac*, *Gen. 21. 9.* compared with *Gal. 4. 29.* and I doubt the *Persecution of the Hand* would soon follow, if it lay in these Mens Power this way to hurt us; and perhaps they might think it meritorious, and that they should do God good Service in destroying us, as the mad *Jews* did when they *killed Christ's Disciples*, *Joh. 16. 2.* This is certain, that the *Anabaptists* and other *Dissenters*, who now cry out so much of *Persecution*, have proved themselves *desperate Persecutors*, as often as they have had *Opportunities to shew it*, witness their *Ejecting, Decimating and Sequestrating, their Imprisoning, Bannishing, and Beheading so many of the Loyal party in Cromwell's Days*, who by these Mens advice and assistance, acted all those *Villanies upon his faithful fellow Subjects*, and imbrued his Hands in his gracious Sovereign's innocent Blood, in the shedding whereof all the *Seċtaries* concurred, but especially the
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*Anabaptists, who some of them sat as his Judges, and condemned him; others * interrupted him in his last Devotions, and offer'd Affronts to him in his dying Moments and Agonies, not suffering him to Pray or Dye in quiet, without disturbing his Charitable Soul with unusual rudeness and injuries, witness their Rebellion likewise against King James the Second, under the Conduct of the Duke of Monmouth, a considerable part of whose Commanders, Officers and Soldiers were Anabaptists, and this resistance of their rightful Sovereigns tho' contrary to Rom. 13. and the practice of all the Primitive Christians; yet these Men Justify, Defend and Canonize such for Saints and Martyrs as died in it, and were executed for it, as may be seen in a Rhiming Pamphlet of Benjamin Keach's entituled*

** Distressed Sion releived or the Garment of Praise for the Spirit of Heaviness, wherein are to be found diverse instances of such Army Saints and*

* See the Life of King Charles the First p. 55.

* See distressed Sion releived. p. 25, 26, 27. &c. where some that were Rebels to two if not 3 Kings are named as Saints and Martyrs.

*Fighting Martyrs, tho' I dare say, the first the Christian Church ever heard of since the Foundation of it, all the Martyrs in Queen Mary's Days, and under the Ten Persecutions, being Strangers to Carnal Weapons, and accustomed only to Spiritual ones, even Prayers and Tears, thinking the other unlawful to be used against their Sovereign, or for Christ's sake, whose Kingdom is not of this World, nor are his Servants to fight for him, as himself expressly affirms, Joh. 18. 36. So contrary to the Gospel and the holy Christian Martyrs is these pretended Protestants Practice, and so is that passage in the solemn League and Covenant, the Presbyterian Idol, to which they would have all Hands lifted up, and all Knees to bow, we shall in like manner, without respect of Persons, endeavour the extirpation of Popery and Prelacy, (that is Church Government by Archbishops, Bishops, their Chancellours and Commissaries, Deans, Deans and Chapters, Arch-Deacons and all other Ecclesiastical Officers depending on that Hierarchy) we shall also with all Faithfulness endeavour the discovery of all such as have been or shall be Malignants, &c. by hindring
the*

the Reformation of Religion, &c. or making any Parties, &c. amongst the People contrary to this League and Covenant, that they be brought to publick Tryal, and receive condign Punishment, as the degree of their Offence shall require or deserve; by which Clauses they are bound to destroy our Church Root and Branch, and all others too that shall help us, or hinder them in this reforming Work, which any one would think could not be done without a bloody Persecution, unless therefore John Bunyan and his Party renounce the solemn League and Covenant, and their other Persecuting Oaths and Books, and also all their violent and cruel Practises, in this and other Countries, let them not for shame complain of Persecution, who have been, and are themselves the great Accusers and grand Persecutors of their Brethren.

C H A P. V.

OUR Author (I suppose) being sensible of the small success his railing against the Common Prayer may have

have to withdraw any rational Persons love from it, or to raise his hatred thereof, bethinks himself of better and stronger Arguments against it, and endeavours to perswade the World, that the holy Scriptures are on his side, and do in several places manifestly condemn it, which indeed would effectually do his Business, if he could but prove this vainglorious Assertion; but how well that is done, we come next to examine, for p. 35, 36. *Jo. Bunyan*, says, *The Common Prayer Book is a meer humane Invention and Institution, which God is so far from owning of, that he expressly forbids it, with any other such like, and that by manifold Sayings in his most holy and blessed Word; and one of the Texts he quotes is Prov. 21. 9. It is better to dwell in the corner of the House top than with a brawling Woman in a wide House, which perhaps is a mistake of the Printer, being nothing at all to his purpose; but all the other Texts he produces being altogether as Impertinent, and this a second Edition of the Discourse, I am tempted to think this is no error of the Press, but what the Ignorant Author*
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might imagine a good Proof of the unlawfulness of Forms of Prayer, and as good Proof indeed it is, as those that follow, which he there inserts, as *Mark 7. 7, 8. In vain do they worship me, teaching for Doctrines the Commandments of Men, for laying aside the Commandment of God, ye hold the Tradition of Men, as the washing of Pots and Cups, and many other such like things ye do, where 'tis plain our Saviour condemn'd the Hypocritical Scribes and Pharisees for preferring their vain Traditions* (of which they had a great many, and particularly the *Corban*, mentioned *ver. 11.*) *before the Commandment of God, i. e. they forbade Children to help their Parents when they were in want, if they had either rashly made a Vow never to do it, or had devoted their Substance to pious uses, contrary to the Fifth Commandment, which requires Children to relieve their Parents when they need it; that being one way of honouring them; and thus those Hypocritical Scribes and Pharisees were very curious in cleansing their Pots and Cups, lest themselves should be polluted*

ed with any Legal uncleanness ; but yet they notoriously neglected those great *Moral Duties* which were plainly *Com-manded*, and also *signified by them*, even *the cleansing their Hearts and Lives from the filthiness of Sin* ; as is evident from *ver. 20, 21, 22, 23. and Luke 11. 39. And the Lord said unto him; Now do ye Pharisees make clean the outside of the Cup and Platter, but your inward part is full of Ravening and Wickedness: But how does the Jewish Corban, and their superstitious Washing of Pots and Cups, conclude against the use of the Common Prayer Book? Do we equal or prefer it to the Bible, as the Pharisees did these things to the Commandments of God? And what Commandment do we break in the use of the Common Prayer Book, as they did the Fifth in the Practice of their Corban? Certainly if this place has any respect to Prayer, it more forceably concludes against their extemporary Prayers, which they constantly use in their Meetings, whilst in the mean time, they reject that excellent Form which Christ himself has Commanded, Luke 11. 2. When*

ye Pray, say *Our Father*, &c. So that with more reason any one may think they themselves are the *modern Scribes and Pharisees*, that are here *Condemned* by our Saviour, of whom he says, *ver. 9. Full well ye reject the Commandment of God, even that concerning the Lords Prayer, that you may keep your own Tradition, even that of extemporary Prayer, which is a meer Invention of Men, and no where commanded in the Holy Scriptures*: But in our Common Prayer Book, we retain that *Divine Prayer*; and all our other Prayers are Composed according to it; 'tis after that manner we Pray in all the rest, *Mat. 6. 9.* so that in the use of the *Common Prayer*, we keep the *Commandment of Christ*, and they in *despising* thereof reject it; and then, *these Words which they urge against us, turn upon themselves*; and so does that of *Deut. 12. 30, 31, 32.* *Take heed to thy self, that thou be not snared by following them, after that they be destroyed from before thee, and that thou enquire not after their Gods, saying, how did those Nations serve their Gods? Even so will I do likewise; thou shalt*

*shalt not do so unto the Lord thy God; for every abomination unto the Lord, which he hateth, have they done unto their Gods, for even their Sons and their Daughters have they burnt in the Fire unto their Gods; what thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it : For, first, are we such heathen People as these seven Nations were? Do we Worship the Host of Heaven, Sun Moon and Stars as they did? Do we Sacrifice our Children to Idols as they did? If this were true, they might have some pretence for urging these Texts of Scripture, and from them also might conclude, that they are bound to cut us off Root and Branch, (as by the Covenant they are sworn to do) even as the Israelites were oblig'd to destroy the seven Idolatrous Nations: But, if none of these things can be laid to our Charge, who Worship the God of Heaven, and his Son Jesus Christ, and abhor Idolatry, with what Face dare they produce such Scriptures against us, as concern none but Idolaters? In the next place, How do we add to the Word of God, or diminish from it, by the use of the Common Prayer Book? Do we thereby, make more
or*

or less Canonical Books of Holy Scripture than the Church of God has allow'd and approv'd of in all Ages? Do we not acknowledge and believe every tittle of the Holy Scriptures, and abominate the least addition or diminution to them?

But some call it *Divine Service*, and the *Common Prayer Book* is Bound up with the *Bible*, and is not this an adding to the Word of God? No, by no means; for when we call the *Common Prayer Divine Service*, we give it that Title from the *Object thereof*, which is *Almighty God*, to whom all our Prayers are directed and offered up; and we are not so Presumptuous, as to intend thereby, that they are of equal Authority with the Holy Scriptures, or that God himself, is the immediate Author of them, (excepting that only of *Our Father*) but only that Prayer being the Service of God, and our Churches Prayers Composed according to the Rule of his Word, some on that account call it *Divine Service*, tho' that Title be not to be found in the Book it self, and therefore can be no Objection against it;
and

and as for the Binding it up with the Bible, that does not make it any part thereof, no more than the *Contents* of the *several Chapters*, and the *Marginal Notes* can be said to be part of the Holy Scriptures, which yet are Bound up with them; but to shew the great value we have for the Word of God, it is ordered by the Common Prayer Book, that in this solemn Worship of Almighty God, *some Psalms and Chapters out of the Old and New Testament, shall be read every Morning and every Evening*; wherein, we follow the Example of *Christ* and *St. Paul*, the former of which, did read part of the Prophet *Isaiah* to the People, and it was his Custom to do so, Luk. 4. 16, 17, 18, 19, 20. and the latter after the reading the Law and the Prophets preached to the Congregation, Act. 13. 15, 16, 17. &c. a thing which is never Practiced (as I am credibly inform'd) by John Bunyan and his Party, no more than it is by the Quakers, which shews the little regard they both have to the Holy Scripture, and that they prefer their own Extemporary Prayers and Preachments before it; with what Forehead then
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can this *Author* pretend that we undervalue the Word of God, either by adding to it, or diminishing from it? which not we but *they themselves* are guilty of; for they never read the holy Scriptures to their Congregations as we do; but instead thereof pretend that their *Extemporary Prayers and rambling Discourses* are the immediate dictates of the Holy Ghost; and then both must be as good Scripture as any in the Bible, which is truly to add to the Word of God, and to break the foregoing Precept of Moses, and that other to the same purpose, Deut. 4. 2. Ye shall not add unto the Word which I command you, neither shall you diminish ought from it, that ye may keep the Commandments of your Lord your God, which I command you; which these Men thus openly neglect and condemn, in rejecting that *Form of Prayer* which Christ requires all his Disciples to use; and so those two other Texts he mentions, as Rev. 22. 18. and Prov. 30. 6. concern themselves and not us, in that pretending to pray in the very Words of the Spirit, they thereby add unto the Revelation of St. John new ones of their own,

and

and therefore have all the reason in the World to fear *the Plagues there threatned,* and lest God should reprove them, and they should be found *Liars* ; lastly, as for Col. 2. 16. to verse 24. how does that effect the *Common Prayer Book* ? Do we therein teach the *Observation of new Moons and Sabbaths,* and the *Worshipping of Angels* ? Or do we therein forbid to *touch, taste or handle those things which God has allow'd,* (as some of the *ancient Hereticks* did ? as particularly *Marriage, and unclean Meats,* which they held to be unlawful) but if nothing of all this can be fastned upon us, what *Impudence* is it for this Man to produce this place of *St. Paul* against us ? especially when we may with better reason urge it against him and his *Adherents* ; for do not they forbid to touch, i. e. any *Form of Prayer,* even that which our *Lord Command-*ed ? Do not they forbid to taste, i. e. any *Meat that has blood in it,* which they hold unlawful to be eaten ? do not they forbid to handle, i. e. *Psalms, Hymns and Spiritual Songs,* which *St. Paul* has commanded to be *Sung* ? And what is all this but to subject others to their own *Ordinances,*
which

which are but the Commandments and Traditions of Men? Thus those very Texts of Scripture, which these Men foolishly brandish against us, sometimes urging them against Infant Baptism, sometimes against Sprinkling, sometimes against the Cross, and other Ceremonies, and sometimes against our Common Prayer, (as our Author here) do all turn upon themselves, and give them a deadly and incurable Wound.

C H A P. VI.

BUT if none of the aforementioned Texts will serve the turn, but rather prove mischeivous to him, *Jo. Bunyan* has Two in reserve that shall effectually confute us; the first is *Zachar. 12. 10. I will pour upon the House of David and Inhabitants of Jerusalem the Spirit of Grace and Supplication, &c.* which being Prophefied of the Gospel Days, he thence infers that the Spirit is the Author of all our Prayers, and therefore must needs invent and dictate them to us; in Answer to which, I say,

1st. That what we Translate the *Spirit of Supplication*, may as properly be rendred the *Spirit of Mercy*, and so the *Seventy* render it, the *Word* in the *Original* signifying as well to *shew Mercy as to Pray*; and then the Argument deduced from this Place, is of no force at all; that because God wou'd have Mercy upon the *Jews*, (who are here meant by the *House of David, and Inhabitants of Jerusalem*) in bringing them out of Captivity, that therefore we Christians, have a Promise here to Pray by the Spirit, in that Sense our Author wou'd have it.

2^{dly}. If we allow the *Vulgar Translation*, in rendring it the *Spirit of Supplication*, and that this Prophecy has respect to the *Gospel Days*, it was fulfilled on the *Day of Pentecost*, when so many Thousands were Converted by St Peter's Sermon, of whom it is said, *they were first pricked to the Heart*, Acts 2. 37. i. e. for all their Sins, and particularly for that great one, of *Crucifying of Jesus Christ*, and so, *they looked on him whom they had pierced*, (as the Prophet foretold

foretold they should, in the same place) by the *Eye of Faith and Repentance*, and received from him, *the Spirit of Grace and Supplication*, i. e. such miraculous Gifts and Graces, as were bestowed upon the Apostles and first Disciples of our Lord, and were confined to that Age; when was fulfilled also that Prophecy of *Joel*, Chap. 2. 28, 29. as *St. Peter* assures us, *Acts* 2. 16. *This is it* (i. e. those miraculous Gifts which you see us have) *which was spoken by the Prophet Joel*.

3dly. The Holy Ghost is called, the *Spirit of Supplication*, because all those Prayers in the Old and New Testament; which were made by the Prophets and Apostles, and particularly that of our Lord, were immediately Inspired and Dictated by the Holy Ghost, and they are left upon Record, as so many Patterns for us to Compose our Prayers by them on the like occasions; and so the Spirit helps our Infirmities, in teaching us to Pray according to these Scripture Forms.

4thly. Because, the Holy Spirit stirs us up to this Duty, and assists us with ser-

vent Desires in the actual Performance of it ; on this account also he may be Styled The Spirit of Supplication, altho' he does not Dictate to us the very words of our Prayer, (as he did to the Prophets and Apostles) and for any to pretend he does, unless they can produce the like Miracles as the Prophets and Apostles wrought, is the greatest vanity and Presumption in the World.

5thly. We may on as good, or better Grounds affirm, that he is called the Spirit of Supplication, because, *He assists us in the Composure and Devout use of godly Forms of Prayer, since 'tis said, Zach. 12. 11. In that Day shall there be a great Mourning in Jerusalem, as the Mourning of Hadadrimmon in the Valley of Megiddo ; and how that was, we are given to understand, 2 Chron. 35. 25. And Jeremiah lamented for Josiah, and all the Singing-Men and Singing-Women spake of Josiah in their Lamentations to this Day, and made them an Ordinance in Israel, i. e. the Jews had a Form of Prayer and Lamentations, to be Sung with doleful Notes every Tear to Con-*
dole

dole the great Loss of that good King Josiah: And if the Spirit of Supplication will cause us to Mourn in our Prayers before the Lord as the Jews did, we must compose and use the like Form as they did; and such a Form have we in our Common Prayer Book, wherein, on January the Thirtieth, we Mourn for our English Josiah, I mean, King Charles the Martyr; and therefore it ought to be continued as an Ordinance among us, like that of Jeremiah's among the Israelites; and 'tis to the Shame and Scandal of some of our Clergy, that this Day is antiquated, and the Anniversary-Service disused in several Places, and I mention it for no other Reason, but in hopes they may be speedily Re-form'd, or exemplarily Punished.

John Bunyan's second reserved Proof, is, p. 112. How will the Favourers of such a Practice, (i. e. Forms of Prayer) answer that Scripture, which commandeth the Church should turn away from such as have a Form of Godliness, but deny the Power thereof? 2 Tim. 3. 5. and this he had urged before, p 57. The great Cheat that the Devil and Anti-

christ deludes the World withal, is to make them continue in the Form of any Duty, the Form of Preaching, of Hearing, of Praying, &c. These are they that have a Form of Godlineſſ, but deny the Power, from ſuch turn away.

But this Text alſo, tho' he repeats it, and puts falſe głoſſes upon it, makes nothing to his purpoſe, but rather againſt him; for, 1^{ſt}. St. Paul does not here *Condemn a Form of Godlineſſ*, having *Commanded* it a little before, in the very ſame Epistle, 2 Tim. 1. 13. *Hold faſt the Form of ſound Words, which thou haſt heard of me:* And ſurely the ſame Apoſtle who *Commands* us to *hold faſt*, cannot be ſuppoſed ſo changeable, as to *Command* us to *turn away* from *a Form of Godlineſſ*; that *can never be the meaning of the Place, to make the ſame inſpired Penman, to Write Contradiſtions in the ſame Epistle:* When therefore he upbraids them, with having *a Form of Godlineſſ*, it was only becauſe it was ſeparated from the *Power thereof*; i. e. they had put aſunder thoſe things which God would have united; as Almighty
God

God upbraids the *Jews* with the *Multitude of their Sacrifices, their vain Oblations, Incense, new Moons and Sabbaths*, as if he did not *require, but abominate them*; and yet these things God himself had strictly enjoyn'd under great Penalties; *Isa. 1. 11, 12, 13.* But the Reason why he is there said to *loath them*, is, because their *Hands were full of Blood*, they did not bring these Sacrifices and Oblations, with such *pure Hearts*, and *clean Hands*, with which he commanded them to be Offer'd at his Altar, *ver. 15, 16, 17.* Now this Author might with as much or more reason from these Texts infer, that God had forbidden the *Jewish* People to Offer any Sacrifice or Incense, to keep any new Moons or Sabbaths; as from the other Text to pretend that God forbids a *Form of Godliness*, whereas indeed nothing but the *Abuse* of these Religious Duties is reprehended in either place; and when *St. Paul* commands *Timothy*, *2 Epist. 3. 5.* (for this is spoken to him, to whom this Epistle was sent) to *turn away from such*, the Apostle gives him Di-

rection *what to do* with such notorious Hypocrites, as *had the Form of Godlineſſ,* but *denyed the Power thereof*; even to *caſt them out of all Chriſtian Society, by the Cenſures of the Church, and ſo to withdraw from them, but not from the Form of Godlineſſ, which was good ſtill, and never the worſe for theſe Mens abuſe of it: Turn away from ſuch Men, but not from ſuch a Form:* So that this Text like-
 wiſe (as all the reſt he hath hitherto urged, if it has any reſpect to a *Form of Prayer,* as this Objector inſinuates) is a good Argument for the *Lawfulneſſ of ſuch a Form,* and will juſtifie us in the uſe thereof, provided we let the *Power of Godlineſſ* go along with it, and on this account St. Paul commands *Timothy, or the Church,* (as this Man would have it) to *hold faſt that Form of ſound Words, which he had heard of him;* and in another place to the ſame purpoſe with this and the former, he ſays, 1 Tim. 6. 3, 4, 5. *If any man teach otherwiſe, and conſent not to wholeſome Words, even the Words of our Lord Jeſus Chriſt, and to the Doctrin which is*
according

according to Godlineſſ, he is Proud, knowing nothing, but doting about Questions, and ſtrifes of Words; whereof cometh Envy, Strife, Railings, evil Surmiſings, perverſe Diſputings of Men of corrupt Minds, and deſtitute of the Truth, ſuppoſing that Gain is Godlineſſ, from ſuch withdraw thy ſelf; i. e. by paſſing the Sentence of Excommunication upon them: Now do not all three places concern Jo. Bunyan and his Party, who teach otherwiſe, and who condemn that Form of ſound Words, which Chriſt himſelf has taught us, and St. Paul commands us to hold faſt? Are they not alſo Proud, falſe Accuſers, Trayterous, Heady, High-minded, and plainly decipher'd under the black Character the Apoſtle there gives of ſuch as reject that Form of ſound Words, which is according to Godlineſſ? And ſo we have hence alſo gain'd another good Proof of the Lawfulneſſ of the Common Prayer Book, as being a Form of Godlineſſ, and containing a Form of ſound and wholeſome Words; and if we joyn the Power thereof with it, we may and ought to continue in the Devout uſe thereof, and never to Teach or Practice

Practise otherwise, for fear of falling under the *black Character* before given, and more at large set down in that Chapter.

C H A P. VII.

BUT our Author having had such bad Success in the choice of his Arguments against Forms of Prayer, which prove *no such thing*, but rather the *Lawfulness of them*, and the *Unlawfulness of their withdrawing from them for the sake of their extemporary Effusions*; let us, in the next place, see what *better Arguments* he advances to make good his Pretences *to Pray by the Spirit*, and that such *extemporary Prayers are commanded in the Scriptures*: As for his Text out of 1 Cor. 14, 15, which is the chief Proof he brings, it is no Proof for but against him, as I have already shewn in my first Chapter, and shall now farther make appear.

For

For, 1st. This is no *Command* but an *Example*, and that of an *extraordinary and miraculous Nature*, even by the *Confession* of our Adversary, *St. Paul's Praying with the Spirit* being accompanied with the *Gift of Tongues*, and therefore he says, *ver. 18. I thank God, I speak with Tongues more than you all; so that unless Jo, Bunyan and his Party had the same miraculous Gift of Tongues, (which I presume they have not the Confidence to pretend to) they cannot urge St. Paul's Example for their pretences to Pray by the Spirit, having it not in the same extraordinary Measure which he had: They may as well pretend to Visions and Revelations* which were vouchsafed to that great *Apostle* in an high degree, he being caught up into the third Heaven, and bearing there such Words as are not lawful, i. e. not possible for a Man to utter, 2 Cor. 12. 2, 3, 4. They may as well say, *I have been caught up into Paradise, as I will Pray with the Spirit in the same manner that St. Paul did: But if these Words should (as I think they cannot) refer to the ordinary Gifts of the Spirit,*
then

then we may from them deduce, not only the *Lawfulness*, but *necessity* also, of using a *Form of Prayer*, (as I have before observ'd) being so closely connected with the latter part of the first, *I will Sing with the Spirit, and I will Sing with the Understanding also*: Now since all Christians make use of *Forms in Singing*, or else the *Congregation can never joyn with them*; and when they do, they *may Sing with the Spirit*: What Reason can there be given, why they may not as well *Pray by the Spirit*, altho' they Pray according to *set Forms* which are before them? So that this is as *unlucky a Text for his purpose, as the Author could possibly have lighted upon*; for instead of concluding against *Forms of Prayer*, it is such a convincing Argument of the *Lawfulness of them*, as I believe neither he nor all his Party will ever be able to Answer.

His next Argument, is from *Rom. 8. 26*. *Likewise the Spirit also helpeth our Infirmities, for we know not what we should Pray for as we ought, but the Spirit it self maketh Intercession for us, with Groanings*

ings that cannot be uttered; which he sets down in the Title-Page, and repeats and flourishes with several times in his Book, and does thus Paraphrase upon it, p. 29. Consider first, the Person speaking, even Paul, and in his Person all the Apostles; We Apostles, we extraordinary Officers, the wise Master Builders, that have some of us been caught up into Paradise; we know not what we should Pray for: And p. 31. The Apostles when they were at best, yea when the Holy Ghost assisted them, yet then were they fain to come off with Sighs and Groans, falling short of expressing their Mind, but with Sighs and Groans which cannot be uttered. A false and silly Paraphrase indeed; for first, When St. Paul says [We] or [I] we are not to understand it always as spoken of himself; but he takes upon him the Person of others, and sometimes such as are unregenerate, even after his own Conversion, as Rom. 7. 8, 9. 14. 23. 25. where he says, Sin wrought in me all manner of Concupiscence; Sin reviv'd and Idyed: I am carnal sold, under Sin; I see another Law in my Members, warring against

against the Law of my Mind, and bringing me into Captivity to the Law of Sin and Death; with my Flesh I serve the Law of Sin: All which Expressions by no means agree to St. Paul, who was Converted before this, being quite contrary to the Nature of a Regenerate Man, who is said in other places of this Epistle, to be free from Sin, and the Servant of Righteousness, Rom. 6. 18. That the Law of the Spirit of Life in Christ, has made me free from the Law of Sin and Death, Rom. 8. 2. That he has crucified the Flesh, with the Affections and Lusts, Gal. 5. 24. That Sin does not Reign in his mortal Body, that he should obey it in the Lusts thereof, Rom. 6. 12. So that unless we can twist Contradictions, we cannot suppose St. Paul to speak of himself, in that seventh Chapter; but only of a Judaising Christian, or a Convinced but not Converted Person, and nothing is more usual, than for Prophets and Apostles, to speak in the Person of others, when they say [I] or [We] did so or so; for we cannot suppose St. Paul and the rest of the Apostles, or indeed any sensible

sible Christian so very Ignorant, as not to know *to whom*, and *thro' whom*, and *for what to Pray*; and therefore the, *we know not &c.* must have respect to other Men, and such as were Heathens and Unconverted, who had not before heard of Christ, or seen the Gospel, where there are Rules laid down, and those Dictated and written by the Holy Spirit, how they and all Men ought to Pray, even *to our Father which is in Heaven, thro' his beloved Son Jesus Christ, for such Lawful things as are according to his Will*: And when Men Pray thus, according to that excellent Form which Christ has prescribed, his Holy Spirit will also assist them with *good Desires*, so that they shall Heartily wish and long for those things for which they Pray, with submission to the Will of God; *and thus the Spirit helpeth our Infirmities, in revealing to us the Holy Scriptures, where those that were Ignorant before, are taught how to Pray as they ought.*

But our Author goes on with his Paraphrase, p. 30. 31. *The Apostles when they were at best, yea when they were assisted with*

with the Holy Ghost, yet then they were fain to come off with Sighs and Groans, &c. Mark here, (says he) they could not so well and fully come off, in the manner of performing this Duty, as these in our Days think they can.

But is not this another good Argument for Forms of Prayer, when the Apostles themselves stood in need of them, and therefore desired *Christ to teach them such a Form as John had taught his Disciples*, Luke, 11. 1. *Lord teach us to Pray as John also taught his Disciples :* And certainly they had need to be taught such a *Form to help them out*, if they were such *Bunglers at Prayer* as J. Bunyan represents them, viz. That they were not able to make an end of the Prayer they had begun in the Congregation, but were forc'd to break off abruptly, perhaps in the midst thereof; which must needs cause Shame to themselves, and Disappointment and Confusion to the whole Assembly, which all their *Sighs and Groans*, would never be able to compensate; but no Man of Sense, can believe, the Apostles ever Prayed
at

at this rate in the Church of God, where they command all things to be done *Decently and in order, and to the Edification of the People*, 1 Cor. 14. 26. 40. For, what Order, Decency, or Edifying is there in *Sighs and Groans*, which Hypocrites may utter, as well as Sincere Christians? And when either does it, who can tell the meaning of them? And may not a Man edifie *as much by the Quakers Silent-meetings, as by such Sighs and Groans, which have no certain and determinate Signification as Words and Speeches have?* And yet if we may believe *Jo. Bunyan*, these were a good part of the Apostles Prayers, even in their publik Assemblies; but the Proof which he brings for it, is *Simple and Ridiculous*, viz. [*For the Spirit it self, maketh Intercession for us, with Groanings which cannot be uttered*] Whereas these are not the *Groanings of the Apostles*, or of *any Man else upon the Face of the Earth*, but the *Groanings of the Holy-Ghost himself in Heaven*, where together with the Lord Jesus, he maketh *Intercession for us, at the Right-hand of*
G God,

God, and that in a very fervent and powerful manner, which St. Paul calls his *Groanings* which cannot be uttered, and therefore can never be applied to the *Groanings* of Men, which are always heard, and make a sound in their very utterance : So foolish and presumptuous is this Man in Expounding and Applying this Text ; especially in endeavouring to prove from it, that the Holy Spirit does invent and dictate to us, the very words of Prayer ; for here are no *Words* at all proceeding from the Spirit, but only *Groanings* ; How then can this place prove, that the Spirit suggests to us the *Words* of our Prayer, when he interceeds for us without *Words*, even with *Groanings*, (but pray mistake not) not with such *Groanings* as Jo. Bunyan and his Party makes, and may be heard in every corner of the House, and in the very Streets, but with *Groanings* that cannot be uttered : And that these are the inexpressible Desires of Christ and the Spirit of God in Heaven, is plain from Rom. 8. 27. He that searcheth the Hearts, (i. e. Almighty God, whose Prerogative it is) knoweth what is the
Mind

Mind of the Spirit, because he maketh Intercession for the Saints according to the Will of God. So that this Text also, as all the rest, turns upon the Objector, and proves, that the Spirit does not put Words into their Mouths, nor cause those Groanings, which are so loud and frequent in their Meetings; the Spirits Groanings here, being said to be without noise or sound, without utterance or expression; they are such as cannot be uttered: Whence I may well conclude, that Jo. Bunyan's extemporary Prayers, his dismal Groans, and those Fits and Agonies of the Spirit, which (he says) he was sometimes in, when he was strongly perswaded to leave off, and to seek the Lord no longer, p. 71. I may conclude, (I say) that this is a great Cheat of the Devil and Antichrist, by which he does delude and deceive the World, by which Men would perswade themselves and others, that they Pray with the Spirit, that they Preach with the Spirit, and Hear with the Spirit, even with the same extraordinary Spirit which St. Paul had, when there is no such thing, but they are rather possessed

by an evil Spirit, which makes them think and speak so highly and vain-gloriously of themselves, and so contemptibly and uncharitably of others; their Mouth speaketh great swelling Words, having Mens Persons in admiration because of advantage: These be they that separate themselves, Sensual, having not the Spirit, Jud. ver. 16. 19.

C H A P. VIII.

HAVING said in the Conclusion of the former Chapter, that *J. Bunyan* and his Party, *have not the Spirit* to which they so much pretend, I come now to prove this Charge against them, from two substantial Arguments.

1st. Their Disobedience to their Lawful Superiours in Church and State: *The Spirits of the Prophets, are Subject to the Prophets, 1 Cor. 14. 32. And the Spirit of God, perswades and commands Men to Obey every Ordinance of Man, for the Lord's sake, and to be subject to our*
Civil

Civil and Ecclesiastical Governours, not only for Wrath, but also for Conscience sake, Rom. 13. 5. 1 Pet. 2. 13. But these Men by their causeless and sinful Separation from our Church, make a Schisme in it, as by their frequent resistance of our rightful Kings, they have made rebellions in the State, a thing which the Apostles and primitive Christians, were never guilty of, under the most bloody Persecutions, but always abhor'd it as contrary to the good Spirit of God.

2dly. *The base Railing, and filthy Language, which this Author and his Party do often bestow upon us; a brief account of which, I have before given, and shall now give an instance or two more of it, to fill up the Measure of his Iniquity, p. 44. speaking of Men that use Forms of Prayers, (by which without doubt he marks out us) he says; They in Person appear as Hypocrites, and their Prayers are an abomination; when they say, they have been pouring out their Souls unto God, he saith they have been Howling like Dogs, and for this he quotes Hof. 7. 14. tho' 'tis plain, he here adds*

to the Word of God, there being no mention of Dogs in that place, but only of the Children of Ephraims Howling upon their Beds; and this bold Man adds thereunto, like Dogs, to render us more odious in the application. But if we should take the same liberty, and say, that these Men in their Conyenticles, Groan and Grunt like Hogs, and Snarl and Bark like Dogs, tho' they cannot Bite and Devour us, I believe they would Proclaim us for the most Wicked and Uncharitable People in the World: For this very Man, on the Score of our slighting his Praying by the Spirit, (as I think I have sufficiently prov'd we have Reason to do) breaks out into this strange and horrid Exclamation: *Is it not the Mark of implacable Reprobates? O fearful! Can you not be content to be Damn'd for your Sins against the Law; but you must Sin against the Holy Ghost? Good God! That we should be accused of the Sin against the Holy Ghost, only for Vindicating his Honour, and exposing such Men as would father their Nonsense and Blasphemies upon him! But in Truth,*
'tis

'tis *these* are the *Blasphemers of the Holy Spirit*; 'tis *these* are the *Corahs and Balaams of the Age*, that Rebel against our Moses and Aaron, and Curse God's People to their Face, even with bitter Words, and venomous Expressions, which shews them to be acted by the Instigation of another Spirit, even that of Satan and Antichrist, who are all for Railing and Reviling, but the good Spirit of God, is all for mild, gentle and charitable Speeches, Jud. 9. Michael the Arch-angel, when contending with the Devil, he Disputed about the Body of Moses, durst not bring against him a railing Accusation, but said, The Lord rebuke thee. The good Spirit of God, where'er he rests, produces kind Thoughts, and charitable Expressions, both which, Jo. Bunyan is a Stranger to, as is evident from p. 89. When Men Pray for a shew to be heard, and thought some body in Religion; there are two sorts of Men, that Pray to this end, 1st. Your Trencher-Chaplains, that thrust themselves into great Mens Families, pretending the Worship of God, when in truth, the great Business is their own Bellies, which were notably Paint-

ed out by Ahab's Prophets, 1 K. 18. and also Nebuchadnezzar's Wise-men, Dan. 2. who, tho' they pretended great Devotion, yet their Lusts and their Bellies, were the great things aimed at by them in all their peices of Devotion.

Now can there be a greater *Uncharitableness* shewn, than is couch'd in these few Words? Wherein all the *Chaplains* of great Men, without any exception, are represented as a Company of *gorman-dizing Epicures*, that make their Belly their God, and to be as bad as Ahab's false Prophets, which fed at Jezabel's Table, and as bad as Nebuchadnezzar's Magicians, who were initiated into the *Black-Art*, and in a solemn League and Covenant with the Devil: Good God! That a Man should publish to the World, such Base and Scandalous Reflections, on some Divines, who, for ought he knows to the contrary, may be as good Christians and pious Persons as any in the Nation; But if they call the Master of the House Beelzebub, how much more shall they call them of his Household? Mat. 10, 25.

May

May we not with more Truth, call this Author a Corner-Chaplain? That follows his poor Creatures, that are deluded by him, into every Corner of the House, and there makes them Groan most bitterly, or else he could not say as he does p. 73. I know 'tis thus with them; their Groans go up to Heaven, from every Corner of the House; I know they do Groan, and that most bitterly: Of this sort are they, that creep into Houses, and lead Captive silly Women, laden with Sins; and that is enough to make them Groan indeed, 2 Tim. 3. 6. But if this does not please him, he must be contented to enjoy the Title of Tinker Chaplain, as most agreeable to his old Trade, tho' after all, for want of Charity, he proves to be but as sounding Brass, or a tinkling Cymbal.

C H A P. IX.

FOR a farther Proof that *Jo. Buny-*
an's Pretences to the Spirit are vain,
 I shall produce *his own Words* in Evi-
 dence against him, where he advises
 Parents not to teach their Children to
 Pray by any Form, no not so much as
 the Lord's Prayer; and then being not
 of themselves able to Pray extempore,
 they must not Pray at all: *Evil Coun-*
cil indeed, and which never came from
the good Spirit of God; it is p. 77. 78.
My Judgment is, (says he) that Men
go the wrong Way, to learn their Children
to Pray, in going about so soon to teach
them a set company of Words, as is the
common use of poor Creatures to do: For
to me it seems to be a better way, for
People betimes, to tell their Children what
curst Creatures they are, and how they
are under the Wrath of God, by reason of
original and actual Sin, as also to tell
them the nature of Gods Wrath, and the
duration of the Misery; which if they con-
scientiously

scientiously do, they would sooner learn their Children to Pray than they do.

But tho' this Author gives his Judgment, in the Style of *St. Paul*, yet does he shew by it, that he has not the Spirit of God, as *St. Paul* had; for that Apostle advises Parents thus, *Ephes. 6. 4. Ye Fathers provoke not your Children to Wrath; and to tell them, they are all cursed Creatures, in a damnable Condition, and obnoxious to Hell torments, which shall last for ever; one would think, were the ready way to provoke them to wrath indeed, but St. Paul says, provoke them not by any harsh Speeches at all, as these certainly are, which may sooner drive them to Despair, than perswade them to Pray; but (as he immediately subjoins) bring them up in the nurture and admonition of the Lord; and what can that import, but to teach them to say the Creed, Lord's Prayer, and Ten Commandments, which contain the Sum and Substance of the Christian Religion, even what we ought to believe and do, and how to Pray, in order to Salvation? But especially to teach our Children to*
 Pray

Pray according to that *perfect and compleat Form*, which our Lord Jesus has taught us, and left upon Record in the Gospel, this is to Breed them up in the Nurture and Admonition of the Lord; *and not the next way to make them cursed Hypocrites, and puff them up with Pride, as our uncharitable Author says it will, p. 78. I am confident, to tell little Children of Hell-fire and Damnation, and their own Wretched and Miserable estate, (if they understand what we say) is the next way to cast them down into the Gulph of Despair;* and therefore our blessed Saviour took a quite contrary Course with them, Mark 10. 14. *Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of Heaven;* and v. 15. *Whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein,* and ver. 16. *He took them up in his Arms, puts his Hands upon them, and Blessed them,* which without doubt he did by some short *Form of Prayer*, and so by *that* taught little Children to Pray also: Our Lord Jesus to encourage little Children to be good betimes, says,
of

of such is the Kingdom of Heaven, but J. Bunyan to discourage them, says, of such is the Kingdom of Hell. Christ proposes them as a Pattern of Meekness, Innocence, and Humility, Mat. 18. 2, 3, 4, 5, 6. But John Bunyan exposes them as the Objects of Gods Wrath and Vengeance, and so many Brands of Hell-fire; and this he says, will make Tears run down your Sweet Babes Eyes, and hearty Groans to flow from your Hearts, tho' any one else would imagine this would swallow them up with overmuch Grief, and sink their tender Spirits into downright Despair; and here I cannot chuse but take notice how much this Man is for Groaning, since he would have Children to learn it, instead of their Prayers; Why? according to his way of Expounding Scripture, Rom. 8. 26. the Childrens Groanings may be as acceptable to God, as the best of our Prayers, for, (as I observ'd before, Chap. 7.) he says, The Apostles could not so well come off, in the manner of performing this Duty, &c. When the Holy Ghost assisted them, yet even then, they were
fain

fain to come off with Sighs and Groans, falling short of expressing their Minds, but with Sighs and Groans which cannot be utter'd. (But how then could they express their Minds by them, if they were unutterable ?) and cannot Children as well express their Minds this way as the very Apostles themselves, if they can but Groan lustily, as he supposes the other to have done? So that our Author has found out a new Way, to teach Children to Pray, as well as their ungifted Brethren, 'tis but for them to Groan well, and often, and loud, and the Work is done, and they may be said to Pray as well as the Apostles ever did; and this Groaning will save them the labour of Reading the Bible, or Learning any Catechism that has the Lord's Prayer in it: O poor sweet Babes! The Lord open your Eyes, and make you see, and shun the wicked and pernicious Counsel, of such groaning Hypocrites.

And I must farther observe, that *J. Bunyan*, does not in all his Advice here, put Parents upon Teaching their Children to Read the Holy Scriptures, tho'
Timothy

Timothy had done it from a *Child*, and *St. Paul* commends him for it, *2 Tim.* 3. 15. And I doubt, the true Reason why he does not mention the Reading their Bibles, is for fear they should meet with the *Lord's Prayer* in it, and so have a mind to learn by Heart, that excellent *Form*, which Christ himself has made, and enjoined all his Disciples to use; yet p.79. he Quotes a Passage out of *Psalms*. 34. 11. which is this, *Come ye Children, hearken unto me, and I will Teach you the fear of the Lord:* Which after his silly way, he Paraphrases thus, *David does not say, I will Nuzzle you up in a Form, but I will Teach you the fear of the Lord.* Where, if the words refer to *Children*, and not *Men*, as they seem to do from the next Verse, *ver.* 12. *What Man is he that desireth Life?* Yet, 1st. *Jo. Bunyan* uses a *Beastly Comparison*, in calling our Teaching Children, a *Form of Prayer*, a *Nuzzling them up in it*; which is an Expression belonging to *Hogs*, whose young ones are said to be *Nuzzled up* by them;
and

and 'tis a piece of *Profane Wit*, to compare the Teaching our Children *Godly Forms of Prayer*, to the rearing up young *Pigs*; this is to offend and despise not only one, but all these little ones, tho' we are cautioned against it, at the *Peril of our Souls*; and least their *Angels Revenge the Contempt* we throw upon them: *Mat. 18. 6. 10. Whofo shall offend one of these little ones which believe in me, it were better that a Milstone were hanged about his Neck, and that he were Drowned in the depth of the Sea: Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven, their Angels do always behold the Face of my Father which is in Heaven.*

2dly. 'Tis plain, that *David* was for *Educating Children in a Form*, or else he had not kept the Commandment of the Lord, who required him to do it, as is evident from *Deut. 6. 6, 7. And these Words which I command thee this Day shall be in thine Heart*, (which relates chiefly to the ten Commandments

ments mentioned in the 5th. Chapter) *And thou shalt teach them diligently unto thy Children; and shalt talk of them when thou sittest in thy House, and when thou walkest by the Way; and when thou lyest down, and when thou risest up: And Deut. 31. 12. 13. Gather the People together, Men, Women, and Children, and the Stranger that is within thy Gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the Words of this Law: And, What was all this, but the Teaching their Children Forms? So that David himself, (according to this Fellows unseemly Comparison) did Nuzzle up Children in Forms, or else he had disobeyed God, which required it; and the Teaching them such Forms, is here called, the Teaching them the fear of the Lord; so unhappy still is this Man, in urging Texts of Scripture, that they all conclude against him, and for that very thing against which he produceth them.*

C H A P. X.

NOW after all, least any should censure me for speaking *too lightly* of these Mens *Groanings*, and *Pre-
tences to Pray by the Spirit*, I have this (which I presume will be thought sufficient by all Honest and Impartial Christians) to offer in my Defence and justification.

1st, That when I reflect on *Jo. Bunyan's Groanings*, I do it only to shew his false and absurd Interpretation of *Rom. 8. 26.* where he misapplies the Groanings the Apostle there speaks of, to himself and other Men, which plainly *belong to the Spirit of God, being such as cannot be heard or uttered*; as the Groanings of Men are; and I do not hereby condemn the *Sighs and Groans* which good People out of a deep Sense of *their Sins, and Sorrow for them, may,*
and

and often do utter in their Closet, Devotions, and private Ejaculations, which tho' none but God sees and hears, yet he approves and accepts them the better, and meerly for their being Sincere and Secret, he will one Day, Reward them openly, Mat. 6. 4. 6. 18. but as for such Sighs and Groans, which are vented in the Congregation, (a thing constantly practised among the Quakers, as well as J. Bunyan and his Party, and other Dissenters) we have no Precept or Example for them, either in the Old or New Testament. We read or hear of no such thing in all their Religious Assemblies; and particularly those three great ones, wherein the Spirit of God assisted in a more extraordinary manner, than he has ever done since that time; I mean when the Apostles and Disciples, to the number of an Hundred and twenty met together, and Prayed to God to direct them in the choice of a Successor to Judas; Acts 1. 15. 24. and when they were assembled on the Day of Pentecost, Acts 2. 1. when Three thousand

were Converted by St. Peter's Sermon, ver. 14. 41. when the first great Council was assembled at Jerusalem, Act. 15. 7. 12. and when St. Paul Preached his farewell Sermon at Troas, continuing his Speech till Midnight, Acts 20. 7. in all which places we read, that the People either kept Silence, or were sorrowful and pricked to the Heart, or else spake in diverse Tongues, the wonderful Works of God; but we do not find there was one Soul that Groan'd among them; which I the rather mention, because all these were wonderful Conversions, and extraordinary Effusions of the Holy Ghost; so little Authority from the Scripture, have any Dissenters for the frequent Groanings which are heard among them, in their respective Meetings; or for their making these Groanings, an infallible Mark of their having the Spirit of God; they are rather sometimes a Mark of Hypocrisie; and that those that Delight and Pride themselves in them, do this (as the Scribes and Pharisees did of old) only to be heard and seen of Men; Mat. 23. 2.

And

And therefore whatsoever good Men may do *in private* between God and their own Souls, when none sees or hears but God alone ; yet in *publick*, they are careful to avoid such loud and frequent Groans, at least to be very sparing in them, least instead of passing for *Saints*, they should be taken for *vain-glorious Hypocrites*.

2dly. As for my slighting *J. Bunyans* and the Dissenters Pretences to Pray by the Spirit, I must confess I do so in that Sense they intend it, who imagine and say, That the Holy Spirit Invents and Dictates all the Words of their Prayer unto them ; which is to make Almighty God, to multiply Miracles without necessity, and to make also, the Words of their Prayer as True, Infallible, and Divine, as the very Words of Scripture, being both equally Inspired by the Holy Ghost ; a thing that has not been known since the Apostolick Age, and then, it was always accompanied with the Gift of Tongues ; and the different

and contradictory Prayers of the Quakers Anabaptists, Independents, and Presbyterians, (who all confidently pretend to Pray thus by the Spirit, and yet Pray one against another) is a sufficient Confutation of it; for the Holy Spirit is one, and not contrary to himself; and all his Intercessions for the Saints, are to the same end, in the same manner, and according to the same good Will and Pleasure of Almighty God; but all this is Perform'd in a Secret, Invisible, and Unutterable way; and so is the Assistance which he affords to good Men, even by godly Motions, and holy Desires, which are kindled within them, and which they can only feel in their Hearts, but not hear with their Ears, or express with their Tongues; and such an Assistance of the Holy Spirit, our Common Prayer Book allows of, and teaches us to Pray for it; in the beginning of Morning and Evening Service, after Confession of our Sins, the next Prayer (which is in Form of an Absolution) runs thus; Wherefore let us beseech him, to grant us true Repentance,

pentance, and his Holy Spirit, that those things may please him, which we do at this present, and that the rest of our Life hereafter may be Pure and Holy, &c. Before the repetition of the Ten Commandments, the Collect has these words in it, *Cleanse the Thoughts of our Hearts by the Inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name, &c.* In the Litany, one of the Petitions is ; *That it may please thee to give to all thy People, increase of Grace, to hear meekly thy Word, and to receive it with pure Affection, and to bring forth the Fruits of the Spirit.*

And 'tis worth our Observation, that what some are pleas'd to call the *Gift of Prayer*, is not mentioned among the *Fruits of the Spirit*, which are all particularly set down, Gal. 5. 22. 23. as, *Love, Joy, Peace, long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance* ; neither is it reckoned among the *Gifts of the Spirit*, which are re-

counted, *Isa. 11. 2.* as, *Wisdom, Understanding, Counsel, Might, Knowledge, [Godliness] and the Fear of the Lord,*; nor yet in, *1 Cor. 12. 8, 9, 10.* where they are plac'd in this Order; *The Word of Wisdom, the Word of Knowledge, Faith, the Gifts of Healing, the working of Miracles, Prophecy, discerning of Spirits, divers kinds and Interpretation of Tongues*; in both which places, there is no mention of the *Gift of Prayer*, tho' in one of them, there is of the *Gift of Prophecy*; and therefore these *Mens Pretences to Pray by the Spirit*, as a peculiar *Gift of his*, has no *Foundation in Holy Scripture*; indeed, for any to express themselves well on a sudden, and to Pray with variety and fluency of Words, is, and may be called a *Gift of God*; and so is *Speech, Memory, and Invention*, which nevertheless, are all common to good and bad Men, and capable of being improved by industry and use, and more apt to Puff up than Edify, and to make such as have them, despise and decry all that use Forms, as Formal
Super-

Superstitious and Graceless Men, that want the Life, Spirit, and Power of Prayer, and yet I doubt not, but many good People can testify this by their own Experience, that some notorious Hypocrites have this Gift of Prayer, and some devout and sincere Christians continue in the use of Forms, and reap the Comfort and Benefit of it: And 'tis farther observable, that all the Gifts of the Spirit enumerated by St. Paul, were of an extraordinary and miraculous Nature, as the Gift of Healing, diverse kinds of Tongues, working Miracles; and the Faith there mentioned among them, was not such as is ordinary and saving, even to believe that Jesus Christ is the true Messiah and Saviour of the World; but it was a Faith of an extraordinary and miraculous Nature, even to believe that God would enable them to Work the Miracle they were about to perform before the People; for the Apostles never attempted to work a Miracle, till they had this extraordinary Faith wrought in them first, by some Divine impulse from the Spirit,
which

which assured them, that they should certainly perform the Miracle they undertook; for had the Apostles at any time failed in such attempts, and set about a Miracle, which they were not able to work, it would have exposed them mightily to the World, and given a great Blow to the Christian Religion, and made them and it, to be looked on as an Imposture; and therefore they had always first a *strong and infallible Impulse* upon their Minds, (which St. Paul calls also *Faith*) to assure them they could and should be able to work the Miracle before ever they attempted to do it; but *this* and the *other Gifts* he there reckons up, were not *ordinary and saving*, which every good Christian may now hope for, but they were *extraordinary and miraculous*, as is farther evident from 1 Cor. 12. 11. *But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will; i. e. no one Person had all these miraculous Gifts before mentioned, but they were variously distributed*

distributed among them; *one had this, another had that, another a third, and so on, and they all ceased in that Age*; which cannot be said of the *saving Gifts and Graces* of the Spirit, where he that has *one in truth*, has certainly *all of them*; as he that truly has saving Faith, has also Hope and Charity, Patience and Meekness in some measure; *they being all knit together, as so many Links in the same Chain, that there can be no Separation made between them, and these shall never cease*; and the not understanding and considering this, is the main Cause I doubt, that many in this Age, expect and pretend to those extraordinary and miraculous Gifts of the Spirit, which are long since ceased, as St. Paul declares they should, 1 Cor. 13. 8. 13. Charity never faileth; but whether there be Prophecies they shall fail, whether there be Tongues they shall cease; whether there be Knowledge it shall vanish away; and now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity: But little or nothing of this, is to be found
 in

in all Jo. Bunyan's Book, which I have here Answered, as I believe any one will find, that does not think his Labour lost to read it.

The C O N C L U S I O N.

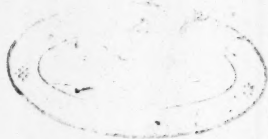
AND thus having with his own Weapons, Vanquish'd this *Anabaptistical Goliath*, that is *Armed Cap-a-pee with Brass*, I shall close all with this short Address to the *Armies of our Israel*; That they would *every one of them get a Common Prayer Book*, that is able to use it; and think himself *Naked and Unarmed without it, as a Soldier does that is without his Sword*; and that they would not only have their *Common Prayer Books* about them, but also make use of them in their *daily Devotions*; and not only use them, but *put them also in Practise by their daily*

daily Conversation, in living a Godly, Righteous, and Sober Life, as they are therein taught to do; without this, tho' our Prayers are never so good, and we make never so many of them, they will signifie nothing, they will do us no more Service, than the Ark of God did the Israelites, when they relied on it only for their Deliverance and Preservation, and did not take care to walk worthy of the Divine Presence which resided therein, and dwelt among them; 1 Sam. 4. 3. Let us fetch the Ark of the Covenant of the Lord out of Shiloh unto us, that when he cometh among us, it may save us out of the Hand of our Enemies. Thus they thought, and earnestly expected, but were soon convinced of the contrary, by the overthrow of their Army, and the taking of the Ark it self, and carrying it in Triumph, into the Philistines Camp, ver. 10, 11. And thus has it fared with our Common Prayer Book, when we too much rested in it, and made use of it with Formality, Lukewarmness and Indifferency, and not with a
suitable

suitable Zeal and Devotion; it was twice thrown out of the Church, and taken from us, and carried Captive by our Adversaries of Geneva and Rome, who, tho' they seem to stand at a distance, and desie one another, yet they both agree in this, to Hate our Common Prayer Book, and to do what they can to destroy it; and nothing but our walking unworthy of it, nothing but the Sins of our Priests, and the Iniquity of our People, can give them once more, their desired Success against it; wherefore, let all the Members of our Orthodox Church, shew their Soundness and Sincerity, by something else, than the bare use of the Common Prayer in their respective Families; by something else, than Drinking numerous Healths to the Prosperity of both; for I must needs say, such numerous Healths as these, are one of the Diseases she at present labours under, and there is no hopes of a Cure, till all her Sons grow wise unto Sobriety; till they all shew themselves sincere Christians, and sound Protestants, by something else than bare Names, and meer outward Professions; even by living

(III)

ing Godly, Righteous, and Sober Lives, as our Common Prayer Book teaches us, to Pray every Day, in its general Confession, and we are bound to Practice in our daily Conversation; in short, our leading reformed Lives, and our Walking, as well as Praying according to the Common Prayer Book, is the best, the only way to Preserve it, and the Reformed Religion among us.



F I N I S.

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